

A
LETTER
To Some
DIVINES,

Concerning the Question,
Whether GOD since Christ's Ascension, doth any more Reveal himself to Mankind by the means of Divine Apparitions?

With an Exact Account of what God hath bestowed upon a Noble Maid, from her Seventh Year, until Now, MDCXCI. viz.
The Countess of Arundel.

Written Originally in *High-Dutch*, and now set forth in *English* by the Editor of the LAWS of PARADISE, newly Published.
By Dr. Peter Sen a Divine.

1 Cor. 2. 16. Who hath known the Mind of the LORD, that he may instruct him? But we have the Mind of CHRIST.

L O N D O N,
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T O T H E

English READER. by
Dr Francis Lee.

MAny and Vain have been the Pretensions to *Inspiration* in all Ages of the World, even so many, as to make one almost doubt of the Reality of Any Thing, that would be thought to be of that kind. If God has had his Prophets, the Devil has always had his in much more abundance ; and he has learnt so well to transform himself into an Angel of Light, that it requires, perhaps, something more than Man to trace out his Windings, and pluck off his Vizard. Hence it is that some Considering Persons, and those, as there is reason to believe, of Good Intentions, have at the end, after long Search, and Puzlings of their Brain on this Head, been tempted to conclude, that whatever goes beyond the Reach of the Ordinary Light

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of Reason, or Claims to be deriv'd from an higher Source, is Uncertain, and altogether Unsatisfactory. Whence they have thought it sufficient to observe the Laws of *Natural* and *Moral* Religion; And for fear they should be Impos'd upon, have cut the Knot at once; and so, without fairly weighing the Arguments on both sides, have too hastily decided the Controversie, in favour of *Human* Reason against *Divine* Revelation.

Others who are convinc'd of the Corruption and *Degeneracy* of our Nature, the *Uncertainty* of Human Reasoning, and the *Imperfect* Knowledge which we have *at best* of the Divine Being, or of our own Spirits and Souls have thought it absolutely impossible without the assistance of a more than Ordinary Illumination, from Him who is the Fountain of Lights, to arrive at any True Discerning in the Concerns of Religion. Hence they have determin'd it Necessary, and Included in the very Notion of a God, which supposes the Care of All that has proceed-

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ed from Him, that God should send his Prophets, Apostles, Evangelists, and other Inspir'd Teachers, to inform us of our Present and Future State, so far as is needful for us to know; to admonish us of our Duty; to keep up in us a Sense of his All-directing Providence; and to Foretel, and Prepare our Minds, for the reception of the various Dispensations of his Love and Justice; *For the Perfecting of the Saints, and for the Building up the Body of Christ,* that by the means of These, we may *grow up into Him, who is the Head.* But all this, say many among the Great, the Wise, and the Learned, has been sufficiently provided for already: God has reveal'd his Holy Will to us in the Scriptures of the *Old and New Testament*, the Canon of which is now Seal'd up: Christ, having abundantly Instructed his Disciples in all that's Necessary to make Mankind Happy, whilst he Convers'd with 'em here Below, is now Ascended up on High, and speaks no more to us, but in that Book, which He has left behind for the Ordinary

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nary Guidance of his Church, until he shall come again *in like manner as he was seen to go up*: He has also forewarned us, that in the Latter Days many False Prophets, and False Christs should arise, who would *deceive, if it were possible, the very Elect*. We have Moses and the Prophets, yea, we have Christ and the Apostles: Therefore 'tis just that we should cleave to these Alone, without looking for any *further Revelation or Manifestation* from God; lest we should come to be Deluded by Dreams, and Legends or Tales of Women, and to be carry'd about *with every Wind, or Spirit, of Doctrine, by the sleights of Men lying in wait to deceive*. Many instances are produced by them, of such as have Knowingly, or Ignorantly been the Instruments of Seduction, and have drawn in many into a Belief, not only of the greatest Extravagances, but also of the highest Blasphemies. And so many things are truly urg'd concerning the strength of Imagination, and the Effects of Religious Melancholly, that I do not much wonder at 'em, for suspecting

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pecting all that they hear of Extraordinary Illumination, to be no better.

Notwithstanding which prejudices, I have yet met with some few Persons, both Abroad and at Home, that are neither Fools, nor Madmen, of whom I do sincerely profess, after much Doubting, and long Examining, that they seem to me assisted in a *Special* Manner by God, for some Great and Glorious Ends which are as yet hid from the World. These live in great Humility and Simplicity, entire Resignation, universal Love, and an Heroical Faith, that is without Doubting, without Fear, and as free from Credulity as from either: In whom I have beheld the Princely Magnanimity of the Lion, mix'd with the Meek Sweetness of the Lamb. With these they go forth Conquering, and to Conquer, in the Power of God; being Dedicated to him, and most assuredly Possess'd, Enlighten'd, and Actuated by Him; not living their own Life, but His; neither speaking their own Words, nor doing their own Deeds, but letting Him Speak and Act

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all in them, whose Right it is to be All in All ; of whose Nature they are made *Partakers* in the New Birth, having in 'em the *Mind of Christ*, and being truly the Temples of the Holy Ghost. They have their Eyes constantly fix'd upon the Author and Finisher of this Warfare ; for the sake of whom they not only *endure the Cross*, but what is more to a Brave Spirit, *despise the Shame*. They are especially given to the Reading of the Holy Scriptures, and they believe the Lives of the Antient Worthies that are there Recorded, to be set down for them to Copy, and not to give 'em barely an Historical Knowledge of some strange Particulars, that are not Now any longer Practicable. They say, that *Moses* and the Prophets, *Christ* and the Apostles, have all had respect to, and prophesy'd of, the Times that are approaching very swiftly : They expect in these Latter Days to see many False Prophets ; and False Christs setting up themselves ; yea , that the Great *Antichrist* shall be reveal'd in the Deceivableness of Lying Wonders.

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Wonders. But they are not at this at all solicitous or troubled, they know on whom they relye; they will not mistrust their Heavenly Father, as if he would suffer them to be misled, who have given up themselves, without reserve, to be led by Him. Let Him do, say they, with us as he pleases; we are no longer our Own, but His: We know our own Weakness and Inability to Guide our selves; and that as we cannot but Err and go Astray, whenever we follow *the Devices and Desires of our own Hearts*, let 'em appear never so Plausible and Rational; so we can't but walk in the True Path, when having utterly renounc'd them all, we are Simplify'd to the state of little Children, and made so perfectly Subject to Our Father, that his *Will may be done* no less in us, than it is in *Heaven*. We know well enough, *if it were possible*, there are some Crafty, Serpent-like Spirits, having an Appearance of Godliness, that would deceive the very Elect: But let 'em do all that they can, we are satisfy'd, that 'tis *not possible* for
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'em ever to Deceive these, or any, that in the Inward Ground and Center of their Hearts, do stand in the Faith and Love of *Jesus*; these being they, who through the pure Unction of the Spirit of Truth are fully confirm'd, and enabled rightly to distinguish Spirits, according to Section XLII. 3. of This *Letter*. This is their Profession, and this they stick to. If you tell 'em of False Lights and Impostors, of *Jannes* and *Jambres*, and the like, they answer you unconcernedly, that the Rod of *Moses* will prevail over the Rods of all the Evil Magicians: That a *Simon Magus* shall be made to fall down before a *Peter*, and a *Divining Spirit* to fly at the Command of a *Paul*. And therefore, say they, lest we should be carry'd about with every Spirit, and with every change of Doctrine, we humbly conceive it not at all unbecoming the Goodness, Justice, and Truth of our Lord, to send forth Now in these Last Days, as in the Times of Old, when the Gospel of *Christ* was first Publish'd, some Apostles, some Prophets, some Evangelists,

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*gelist*s, some Pastors and Teachers, instructed by himself; for the Compleating that which is left behind in the Saints; for the Work of the Ministry, even that of the Everlasting Gospel, and for the Building up of *Sion*, which is *the Body of Christ*. They say, that if there was need Heretofore, there is no less need of such Now: And were there no such need, they suppose that no body can deny, but that the more any one has of the Spirit of *Christ*, the fitter such a Person is to declare his Mind. They hold the Whole Counsel of God, concerning Things Necessary for His own Glory, or Man's Salvation, to be either expressly set down in Scripture, or by good and necessary Consequence to be deduced from it; to which nothing Essentially, or in Substance, differing from it, is at any time to be added, either by New Revelations of the Spirit, or Traditions of Men: Nevertheless they not only own the Inward Illumination of the Divine Spirit to be needful, for the Understanding of such Things as are there Reveal'd;

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veal'd ; but do also believe, that as well for a more powerful Vindication of it from false Glosses and Misunderstandings, as likewise for a more free Publication of it over the whole World, God, whose Arm is not now shorten'd, will for these Ends, send out some Witnesses to all Nations with great Power, before *the End shall come*, *Mat. 24. 4. Rev. 14. 6, 7.* and Section XI. of the *Letter*. Nay, some I have found, who are not afraid to assert, That All the Reasons that can be brought, why there should be any New Revelation or Inspiration after *Moses*, will hold good, why it ought to be Reviv'd in these Times, before the Destruction of the False Mystical *Jerusalem*. This, I confess, appear'd to me mighty strange at the first, being an Assertion so opposite to what I had always entertain'd : But I, who knew full well the Modesty and Sobriety of these Persons in other Matters, dare not be Hasty in Condemning what they profess to see, whom I must own in several things to be much clearer-sighted than

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than my self. Whether, and How they are able to make it good, I leave them to consider, and the Event to prove. And since they are ready to enter the Lifts upon this Head, I desire no more from 'em, but a Candid Hearing, who seek those things only that make for Peace. This is a True, but Imperfect Account of a sort of Persons, that are Persecuted, Afflicted and Tormented for that Living Testimony of JESUS, which the World cannot bear, who are in Derision call'd PIETISTS: Being in both the *Saxones, Brandenburg, Lunenburg, Hanover*, and the Countries of the Two Northern Crowns, in which places they are most dispers'd, mark'd out by That, as Here by other Names. If any desire to understand their Character better, they may find it in the *German Divinity*, a Book plac'd by *Luther*, but one degree below the Holy Scriptures, and in the * *Golden Rule of the Travelling Soul*.

* Translated out of *High-Dutch*, and Printed in the Year 1685. *Octavo*.

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Of the Number of These, is the Author of this following Letter, now, after long Consideration, set forth in the *English* Tongue. Who is not only of such Integrity in his Life, (as I have heard it confess'd by such as would have said otherwise, if they could) as that he cannot be suppos'd to have had any Design to Impose upon others; but is also of such Intellectual Accomplishments, as well Natural as Acquir'd, that 'tis not very probable he should be deceiv'd himself, as those who intimately know him, do assure me. Besides the Post which he in the *Lutheran* Church Honourably bore, and more Honourably parted with, was not so Inconsiderable, that any Thinking Person can imagine, that he, whatever otherwise his Inclinations might be, should be guilty of a Base Action, without the least prospect of any Advantage to himself by it, but rather of the quite contrary. This then is the Case, He according to the Duty of his Function, having with all Accuracy Studied the Holy Scriptures, finds

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finds several Great and Glorious Prophecies, which cannot with any tolerable interpretation be suppos'd to be as yet Accomplish'd, or at best but very imperfectly : At length after much Pains taken, that he might be able to inform himself and others in these deep Truths, he becomes known, as is set down Section XX, XXI, XXII, XXIII, to a Young Lady of Admirable Endowments, who professes to have been Visited by GOD from her very Childhood, in a manner very Extraordinary, which for many Years she had conceal'd from the World : He examines into the matter, finds a surprizing Harmony in all, and every part, and many concurring Events, to establish what he heard from her Mouth. Whereupon after about a Years time, and having had all Opportunities to try the Truth of what she asserted ; he Communicates the Matter of Fact, plainly and simply, in This Letter directed to the Clergy, holding the *Confession of Ausbourg*. What he did in this unbecoming the Character of his Person,

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Person, unbeseeming the Episcopal Authority lodg'd in him, inconsistent with the Care of his own Diocess, or District of *Lunenburg*, with his Universal Love for the whole Church of *Christ*, and with a generous Concern for the Good of all Mankind; or lastly, that a Wise and a Good Man would not do in the same Case, notwithstanding all the loud Cries against Him, I am not able to find: And I do sincerely assure every Christian Soul that reads this, that if it were possible to have found any Real or Material Objection in any one Point, I would certainly have shewn it. I am not Ignorant of most, or all, the Objections, which the most Jealous and Subtle Spirit can here form, yet after all, am still more and more, through the Grace bestow'd on me, confirm'd in the Belief hereof. Some Arguments for which, both External and Internal, I shall briefly hint, and leave to the Censure of the Judicious and Sober.

Among the External Proofs for the Truth of this Matter, I place first the
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Agreement of the *Line of Time*, or the Prophetical Measure: Which is not altogether to be despis'd, notwithstanding it is so very intricate and perplex'd, and that so many have hitherto fail'd in it. For allowing it to be true, which is not perhaps yet altogether so clear, that all have yet been out in it, to say thence that none can ever know it, is no more than to say, That because Multitudes have been mistaken in a Thing, 'tis not possible that any one should be in the Right: Or because we have seen none that have hit the White, 'tis not possible that any should come near it; which would be, as if a Naturalist should deny the possibility of making Salt-water Fresh, because many have not succeeded in the Attempt.

But not to lay any greater stress upon this than it will bear, it will not be amiss, that the Inquisitive Christian look a little into the Face of the Times, and consider the present Tendencies, which he can perceive towards some Grand Revolution in the Church. Of

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this not some few, as of the former, but every one is capable; and this likewise every one is oblig'd to, that believes the Gospel of *Christ*, who for that end, gives us at large the Marks and Signs, which shall forerun the Coming of the Son of Man, to destroy the Wicked Worldly *Jerusalem*, Typify'd under that Bloody City, which was raz'd by the Romans under *Titus Vespasianus*; giving at the same time to those who omit to do so, the terrible Name of *Hypocrites*, ranking 'em among those who say, *They are Jews, but are not.*

Another Consideration that might incline every serious Person, to give a more than ordinary Attention at this time, and to take the Pains to try the *Spirits*, whether they be of God or not, is that Universal Expectation in all Places, of something New, that is to break forth upon the Stage of this Lower World. *Germany* is not the only Place, *France*, according to all Credible Relations, is little less Tinctur'd; the Severity of that Monarch,
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and of the Governing Clergy of that Kingdom, is not able to put a stop to the Growth of that *Mustard-seed*, which is encreasing into a Tree, that is to overshadow the whole Earth. Neither has God left himself without a Seed in *Italy*; and what I have found there, after the most sincere and impartial search that I have been able to make, is enough to satisfy me, that it is design'd by God, to be the Scene of some very Extraordinary Thing, within a little space of time; and that there will be such a glorious Manifestation of his Judgment and Mercy, as never has been yet there. Neither are these great Expectations, accompany'd with extraordinary Motions of the Divine Spirit, in several Persons, only among *Christians*, but even among the *Turks*, and that too among the most Eminently Dignify'd, and the Chief Ministers of the *Part*, several of whom, as I am inform'd by such as have nearly Convers'd with 'em, and whose Integrity, as well as Ability, I can confide in, expect only a Door to be

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open'd for 'em, that they may profess, what they are in their Hearts Convinc'd of. That there is also something moving at this Day in the Spirits of the very *Jews*, beyond what has hitherto been, and in quite another manner, is well known to several, who have intimately Discours'd 'em upon Divine Matters, and the Fulfilling of Scripture Prophecies. Some in *Holland, Germany, Italy*, and even here in *England*, have been found to give some Testimony, to some of the Great Things contain'd in this Letter, some one way, some another, some by Interpretation of the Old Scriptures, others by immediate Illumination, of whom, even those who have not understood it, have appear'd to themselves to have been surrounded with a Bright Cloud, and to behold the Vail drop from them. But I forbear, considering that many things relating to them, and to the rest of the Tribes of *Israel* are to be kept secret till the Appointed Day. For the same Reason also, what relates to the Preparation
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and Disposition which is at this time in the *Heathens* themselves, both in the *East* and *West Indies*, and how that among these last, in like manner as before the coming of the *Spaniard*, there are Expectations and Predictions of another sort of Revolution to be in those Parts than the former one was: As also for that I love not to speak of any thing that is at a distance, without the Authority I have it from be sufficient to make amends for the same, and to put me even beyond almost the possibility of being my self deceiv'd, or of deceiving others; I shall not insist on: but leave this, with many other things of a Particular Nature, that might be said upon this Head, till the Truth shall Powerfully manifest it self.

Another Consideration to incline us to a serious Weighing, at least, of the Matter of Fact contain'd in this Letter, may be the several Miraculous Appearances that, according to the Belief of many, have lately been, and yet are amongst us here in *England*. Now tho' I would not lay a greater stress

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upon these, than they are able to bear, as being sensible, that one False, or Suspicious Miracle, is of greater disadvantage to Reveal'd Religion, than all the Real Ones of our Blessed Saviour, and his Apostles, are of advantage to it, in the Minds of many Gentlemen, who value themselves above others, for what they call Thinking Freely ; notwithstanding this, I am not afraid to assert, that be they what they will, they are however *Alarms* to Awaken us to *Try* the Spirits. Which is all that I desire, in order to the giving a Verdict upon the Life of this dear Blessed Lady, as to that part of it which is here Recorded.

Neither is that Great Inundation of Atheism and Deism at this present, a Sign slightly to be pass'd over, of the Breaking forth of the Heavenly Powers. For were not the Spirit of God very Active at this time, in the Spirits of his Saints, the Spirit of the Prince of this World would never be so busie, either to Deny him barefacedly, or to Oppose, at least, his Return to Universal

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versal Nature, to restore it to its Primitive and *Paradisiacal* State. And as there never was more Sadducism in the World, than when the *Son* of God was *first* Manifested in it, and did so many Miracles ; so is it not to be wondred at, if it be again permitted to Triumph against His *Second* Appearance, in the Glory of the *Father*.

Neither doth the Breaking in of *Spiritual Delusion*, any more than that of *Sadducism*, make against what I aim at ; but very much for it. Both the one, and the other have been Foretold, and therefore we cannot look for something Better, without we look for *This* too. But the great Variety of Spirits ought no more, than the Variety of Religious Opinions, or the Difference of Human Reasonings, to discourage any Lover of Truth, from the Searching into so Great and Instantaneous a Concern as this. And as one who truly Honours God, will not be afraid of the Imputation of *Atheism*, or of being counted to be of no Religion at all, in that he cannot acknowledge every thing to be

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His Word, which the Glosses of Men would make to be so : So neither on the other side will he be frighten'd with a Fools Cap, or the Charge of *Enthusiasm*, so as to be ashamed to own the Pure Teachings of the Spirit of Christ, which in all Times *entring into Holy Souls, makes them Friends of God, and Prophets.* Whereas indeed as nothing is more opposite to Atheism, than the true Knowledge of Nature, so is nothing more contrary to Enthusiastick Madness, than the true Inspiration of the Divine Wisdom ; and nothing so widely distant from Phansie, whatever some Unexperienc'd Persons may imagine, as that *Real and Sensible* Communion with God, which our Spirits and Souls are capable of arriving to, even in This Life. And let those who justly think, nothing to be more Derogatory to the Divine Majesty, than to be always crying out, *The Word of the Lord ! Or, The Finger of the Lord !* Take heed on the other side, lest they be found among those, who go about to oppose the Revelations he is pleas'd to give

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give of himself. In these several ways is our good God, Awakening Men to the Knowledge of his Glory, and of the Future Times, in the Appearance of *Jesus* by his Living Power in their Hearts, while the Adversary, that knows he has but a little time longer to rage, is using all means to lull 'em Asleep, or to make 'em Frantick. All sorts of People, all Religions and Parties bespeak as much; wonderful Providences, and strange Revelutions and Alterations of this last Age, and this Island particularly for Fifty Years past, confirm as much. These are *General* Considerations, and there are some others also, which your Astrological and Cabalistical Heads give some heed to, which I purposely omit. But there are some more *Particular* ones.

First, as for the Blessed Instrument of these Revelations, there are all the Indications of Truth and Sincerity, that can reasonably be requir'd in such a Case. I reckon it a very good proof of the Truth of the *Christian* Religion, that those who first deliver'd it to the
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World, were Persons that could not but be well inform'd of the Truth of what they declar'd, and could have no Temptation to Publish it, but all manner of Temptations to suppress and conceal it. Whence, it is to me no bad Proof of the Reality of this Matter, if the Principal Instrument herself, with several others about her, must needs be suppos'd to have had all the *Moral* Assurances of this Fact, whether it be a True Inspiration, or a False Delusion; and if a True Inspiration, not only *Moral*, but also *Divine* Assurances of the Truth of this intimate Communion with the Spirit of God: And if besides, there can't be any one Reason produc'd, that should tempt this Person to invent, and send abroad a Falshood, or Heap of Falshoods of this Nature; and if there be many Reasons to the contrary, the Proof is still stronger. Now thus it is here, at the very first view to any one, that but considers Her Condition and Quality in the World, the Reputation of the Family, and the Improbability (if not Im-

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Impossibility) of her not being discover'd, supposing it a meer contrivance to deceive. Which has been abundantly confirm'd by Experience, both before, and since the First Publication of This Letter.

I also reckon it a very great Proof of the Truth of a Thing, if it comes certainly from One, that has little Ability to Contrive it, and less to Promote it. And indeed, nothing tends more to the Glory of God, than to make use of Weak Instruments; that so nothing may be attributed to them, but all to Him; who is a God, that loves out of the Mouths of Babes and Sucklings to perfect his Praise, and to begin Meekly, that he may accomplish his Work more Gloriously, according to Section XIII. This is a mighty Confirmation of the Gospel of the Blessed *Jesus*, and I do not see why it should not be also of the Spirit of the same *Jesus*, speaking In, and By the Mouth of this Elect Virgin.

It also mightily encreases the Credibility of a Matter, if it be confirm'd by
Persons,

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Persons, either in different Times or Places ; of whom there is no Reason to suppose, that they have had any Communication together, or Knowledge of, one another. Wherefore if it appear, that several Things deliver'd by this Person, do most exactly concur and agree, even after a very Nice Examination, with what has been before predicted by a Succession of Prophets, and Inspir'd Persons in several Ages, whose Authority is also allow'd by us, and if there be no reason to suppose, that she can have had those Notices from them ; it must follow, that she must either have receiv'd, what she has deliver'd, from the same Hand as they did, or else that she must have been instructed by One, that was perfectly skill'd in their Writings ; to believe which, we have nothing but simple Conjecture, against many Reasons to the contrary. Therefore if the Authority of the one be good, the Authority of the other must be so too : And we cannot Deny *one*, but we must Deny *both*. Besides, if there be not only with all the Prophets

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phets of the People of God, but also with several others who were Strangers to his Written Law, an Harmony as to the Main Things contain'd in This Book, concerning the Glorious Days of the Future Golden Period, the Authority is still stronger: And if the Consent be remarkable in some less heeded Particulars, it is yet more wonderful, and not to be slighted. And tho' they all should have been no more Sanctified or Regenerated than *Balaam*, and should have Prophecy'd no otherwise than He, or *Caiaphas*, it's so far from weakening, that it strengthens their Evidence: In as much as the Favourable Testimony of an Enemy goes beyond that of a Friend. Further still, if in the same Time, at very distant Places, there has been found to be, as by Letters from *Switzerland*, and other remote Parts has been witness'd, such an Agreement as could not possibly proceed, but either from a Divine or Humane Communication; and there be all the Marks of the One, and none at all of the Other, it's a mighty Confir-

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Confirmation, and we cannot, without the highest Affront to that Reason which we pretend so much to, but give it to that side which has all the real Characters of Truth and Sincerity, when the other has only Phanfies and Suspicious to support its Credit.

But if besides all this, God himself has been pleas'd by his Immediate Finger to set his Seal to the Truth of these *Revelations*, and to confirm 'em in a Miraculous Manner, as will *in part* appear by the Account of some Matters of Fact nakedly related in This *Letter*, that are evidently above the Power of Nature; then one would think there could be no longer any room for standing out against, or even for not surrendering one self up to, the Belief of their Divine Original. And if all the Marks of True Inspiration be Applicable to These, and no Objection has been made to 'em, which has not been made to those of the Acknowledg'd Prophets, in the Times wherein they liv'd; as might be instanc'd at large: I know not what more can be desir'd.

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This is left to the Spirits of the Prophets, and to the Consideration of all those, who profess to believe that *sure Word of Prophecie*, which is the *Testimony of JESUS*.

Many Testimonies relating to this Matter might easily be brought, were it either Needful, or Convenient, under the present Circumstances so to do. Whence it is thought fit to Publish only One, that has been Communicated by an Eye and Ear-witness, who made it his Business to be perfectly acquainted with this Matter. By all which, and by a mighty Cloud, who daily bear Testimony hereto, and especially by the Two Witnesses of the Old and New Testament, there are some, who for their own parts dare say, that they are fully Convinc'd, both as to the Revelations consider'd apart, and as to the Blessed Lady, whom God has chosen to be the Instrument of 'em: Who is not in the decrease at all, but still gloriously proceeds, as is well known to many, in the Increase of this Marvellous

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vellous Illumination. The Sun-beams of the Divine Light and Glory, do every day more Thoroughly, and more Intimately Enlighten, the Bright Wounds of Jesus do daily more and more purifie Her; and in short, she is in such a manner prepar'd, that if She be call'd out hereafter, of the Solitude in which she is at present, and be Crown'd with Glory, Wisdom and Power, it will be no more than what we may reasonably expect.

It is not to be doubted, but that the Spirit will bear Witness that this is Truth, to all that will listen to it in the pure stillness of *Holy Silence*. And I am well assur'd, that here in *England*, in like manner as it has done in *Germany* and *Holland*, it must work with great Power on the Souls of many; and that God will do something in a little time, to awaken the Slumbering Nations.

But granting there should be nothing at all Divine in this Matter, I can't see
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any Hurt, that the Publishing of it to this Nation would be. For here is no Encouragement to any Frantick Zeal, to set up it self in the Name of the Lord; nothing to promote Seditions, Strifes and Dissentions, but the quite contrary; nothing for the Establishing a Sect or Party, but frequent and powerful Incitements to Peace, Unity and Love of every one: Nothing taught, but what is highly Agreeable to the Doctrine of Christ; and nothing Foretold, which a Good Man may not wish for, or which, as to the Main, is not publickly Pray'd for, in Most, or All the Congregations of Any that are call'd Christians: In some of 'em Occasionally, in others Constantly: As the Conversion of the *Jews*, the Fulness of the *Gentiles*, the Destruction of all Idolatry, Superstition, Heresie and Schism, the Settlement of Peace, Truth and Righteousness, over the whole Earth; that so all that *will* may come to be Enlighten'd, and those that *will not*, but obstinately refuse the Light, may be cast out into the outward Dark-

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ness;

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ness ; the Kingdoms of this World being made the Kingdom of our God, and of his Christ, and there being One Fold, under One Shepherd. If then these things be in themselves desirable, and to be Pray'd for, and have been Pray'd for above these Sixteen Hundred Years ; we must needs allow, that there can't be any Hurt in the Belief of 'em to be near at hand : And consequently, let this Matter of Fact be never so contestible, it can have no Bad Influence, either upon the Lives and Actions of Any, or upon Publick Affairs. But if this Matter be indeed of God, God will go along with it Here, and those that Fight against it, will be found to Fight against God. So that if it be of Him, it shall stand, and Triumph ; and if it be *not* of Him, none can more Earnestly desire that it may come to Nothing, than He who sends it Now abroad to the *English* Nation, for this End, that God alone may be Glorify'd, and that Truth and Righteousnes may Prevail, to the Confusion of Errour and Impiety. To
which

To the English Reader.

which let all the Earth say *Amen.*
Hallelujah.

*Come Holy Ghost, our Souls inspire,
And lighten with Celestial Fire :
Thou the Anointing Spirit, &c.*

[Form of Ordering of Priests.]

*The above was written by the very learned
Dr. Francis Lee, who was so esteemed by
Peter the Great, that he requested him to
write "Proposals for the right framing
of his Government" - see, Lee's Works 218.*

1 Thes. v. 19, 20, 21.

*Quench not the Spirit. Despise not Prophe-
sings. Prove all things : hold fast that which
is Good.*

Acts xxii. 14, 15.

*The God of our Fathers hath chosen Thee,
that thou shouldest know his Will, and see that
Just One, and shouldest hear the Voice of his
Mouth : for thou shalt be his Witness unto all
Men, of what thou hast Seen and Heard.*

John xiv. 21.

*He that loveth me, shall be loved of my Fa-
ther, and I will love him, and will manifest
my self to him.*

1 Cor. ii. 10, 11, 12, 13.

God hath Revealed them to us by his Spirit; for the Spirit searcheth all things, yea the deep things of God. For who knows the things of a Man save the Spirit of a Man? even so the things of God knows none but the Spirit of God. Now we have received not the Spirit of the World [or of Man,] but the Spirit of God; that we might know the things that are freely given to us of God. Which also we speak, not in the words which Man's wisdom teacheth, but which the Holy Ghost teacheth; comparing Spiritual things with Spiritual.

And afterward v. 14, 15.

But the Natural (the Animal, or Soulish) Man receives not the things of the Spirit of God: For they are foolishness to him; neither can ye know them, because they are spiritually discerned. But he that is Spiritual discerneth all things, yet he himself is discerned of no Man.

John i. 46.

Can there any good thing come out of Nazareth?—Come, and see.

Dr Lee, translated this, and published it himself. I.P.

*The Testimony which is referr'd to
in the Preface.*

EST illa Virgo singularibus & maxime supernaturalibus a Deo ornata donis Spiritus, ita ut externus ipsius faciei habitus, cum intima animæ & Spiritus qualitate suaviter respondeat. Gaudet mirabili, & summe extraordinaria a Deo vocatione, ita ut si curriculum Vitæ ipsius attente, & cum cura perlegeris, ad plane singularia ipsam a Deo electam & co-ordinatam esse fateberis. In externa conversatione adversus omnes tam amicos, quam inimicos præprimis eminet blanda ejus cum intima humilitate conjuncta gravitas. Et cum multa tela a Satana hactenus experta, animus ejus in tam quietum, & tranquillum gaudii & pacis intimæ statum est deductus, ita ut veluti infans nihil magis anhelet, quam ut incorrupto & continuo nexu in optimi Patris voluntate, tanquam in tutissimis Spiritus Tabernaculis suaviter acquiescere

quiescere possit. Quod si spectes ipsius *Revelationes*, sunt quasi compendium illarum rerum quæ in Ecclesia *Sionistica*, & hoc, & futuro tempore sint proditura in publicum Mundi Theatrum: Alias illæ sunt ex fonte vivo, essentiali petitiæ, & profundissimæ, nihilominus tamen primitiæ tantum eorum quæ sua ætate majori cum abundantia manifestabuntur. Pondus, Majestatem, & cum Θεωπνευσία conjunctam Divinitatem harum Revelationum in ipsa lectione, si præmeditationis precibus eam fueris aggressus, senties. Nec est quod cogites ipsam vel ex libro, vel alio rerum divinarum perito, tantam, tamque profundam hausisse sapientiam, sed ex Simplici, Majestatico, & plane Prophetico Stylo, imo ex ipsa impletionis experientia, ipsam a Spiritu Sancto essentialiter fuisse edoctam certo certius tibi affirmare poteris. Hinc est, quod earundem prima publicatio in Lingua *Germanica*, non sine larga benedictionis messe hætenus fuerit: cum alii honoribus & rebus mundanis impliciti ex harum lectione, si
non

non penitus mutati, tamen ad magis
seriam circa Christianismum summe
necessariam impendendam curam, &
solicitudinem quam maxime sunt
instigati: Alii correpti jam tum a
Deo, & in dulcissimo Servatore per-
formati, inter legendum ex lætissimo
harum Revelationum nuncio ad dul-
cissimi Vini Spiritualis perceptionem,
& gaudii, Celestis sensus sunt deducti:
Alii Divinitatem harum Revelationum
destruendi & evertendi molitores con-
fusi, & ad silentium redacti: Alii a
contemptu, reprehensione, & refuta-
tione harum Revelationum divinitus
avocati & repressi, ut ita facile pateat,
quod Testimoniorum circa harum Re-
velationum cumulus, neque hoc, ne-
que futuro Tempore, unquam tibi de-
esse poterit. Quare ne quæso illotis
Revelationum harum lectionem ag-
grediare manibus, neque præoccupatis
judiciis, & corruptæ rationis scrupulis
eas laceres; sed cogita spiritualia spi-
ritualiter esse dijudicanda. Laboran-
dum hinc tibi præprimis est, & oran-
dum, ut eo, ex quo haustæ sunt Reve-
lationes,

lationes, Spiritu; & véro secundum
harum Revelationum Mentem tuam
conformandi proposito, polleas. Quo
si fueris instructus, & vere correptus a
Domino, non (secundum Spiritus ac-
cepti, & illuminationis mensuram)
tantum Divinitatem harum Revelatio-
num recte dijudicaveris, sed & bene-
dictio largissima, incrementum agni-
tionis vivificæ singulare, & gaudium a-
moris & pacis Divinæ in Te redunda-
bit certissimum & uberrimum. Vale,
& prout gloria Dei requirit utere hisce,
salutariter, & feliciter.

S. D. G.

The

The same in English.

THis Virgin is endow'd by God, with Singular and very Supernatural Gifts of the Spirit, so as even her outward Air and Countenance, do sweetly conspire with the Inward Qualifications of her Soul and Spirit. She has obtain'd a Wonderful and most Extraordinary Call from God; so that if thou read her Life with Attention and Care, thou shalt confess, that she is by God Chosen and Ordain'd for Matters altogether Singular. In her outward Conversation with all, both Friends and Enemies, but more especially with these, there shines forth in Her a pleasant Gravity, in Conjunction with the deepest Humility. And tho' hitherto she has experienc'd many of Satan's Darts, her Mind is brought into such a quiet and still State of Joy and Peace within, that like a little Child, she breathes after nothing more, than that she may without Mixture, and without Interruption, sweetly rest in the Will of her most kind

c

Father,

Father, as in the securest Tabernacle for
her Spirit to dwell in. Now if you look
to Her Revelations, they are as it were
an Abridgment of those Things, which in
the SION-Church are to be brought forth,
both in This, and in the Next Age, upon
the Publick Theatre of the World. Be-
sides they are taken from the very Living
and Essential Fountain, and are most
Deep; nevertheless they are but the First
Fruits of those, which shall in greater a-
bundance be publish'd in their proper Sea-
son. The Weight, the Majesty, the Hea-
venliness, and the Inspiration of these Re-
velations, you will feel in the very Read-
ing of them, if with due Preparation of
Prayer, you set about it. And think not,
that either from any Book, or from any
Person skill'd in Divine Matters, she has
fetch'd this so great, and so profound a
Wisdom that is in them: But from their
Plain, Majestick, and perfectly Prophe-
tical Style; yea, from the very Experi-
ence of their Fulfilling, you may with the
greatest Certainty maintain, that she is
Essentially taught by God. Hence it is,
that the First Publishing of 'em in the
German

German Tongue, has not hitherto been without a large Harvest of Blessing ; since some involv'd in the Honours and Affairs of the World, have been, by the Reading of 'em, if not wholly chang'd, yet most mightily stir'd up at least, to the exerting a more serious Care and Watchfulness about the Christian Religion, of the great Necessity of which they are made sensible : Others being even then Convinc'd by God, and perfectly Transform'd in their most sweet Saviour, have by the most Joyful Tidings of these Revelations, been Transported, as they were Read, to taste the most delicious Wine of the Spirit, and to have a Sense of the Joy of Heaven. Others who have labour'd to destroy, and o'rethrow the Divine Authority of these Revelations, have been Confounded, and put to Silence : Others have been in a Miraculous Manner recall'd, and withheld from the Contempt, Censure and Refutation of 'em. From all which it may easily appear, that a Cloud of Witnesses, both in the Present and Future Age, will never be wanting to confirm their Authority. Wherefore set not about, I beseech you,

you, the Reading of These Revelations, with unwash'd Hands, neither suffer 'em to be Tortur'd with Pre-conceiv'd Notions, or the Scruples of Corrupted Reason, but consider, that Spiritual Things are to be Spiritually discern'd. Hence above all, you are to Labour, and Pray, that you may be endued with the same Spirit from which They do proceed, and with a Real Purpose of Conforming your Mind according to the Practice of 'em: Which when you shall have obtain'd, and shall be truly Convinc'd of the Lord, then you shall, (according to that measure of the Spirit and Light which you have receiv'd) not only be able to judge Rightly concerning the Divine Original of These Revelations; but there shall also a most large Blessing, a singular Encrease of Living Knowledge, and a most certain, and most plentiful Enjoyment of the Love, and of the Peace of God, flow down upon you in abundance. Farewel; and as the Glory of God requires, use Them to your Salvation and Happiness.

Glory be to God Alone.

A

LETTER

To Some

DIVINES,

BY John Petersen D.D.

Whether God doth any more reveal himself by the means of Divine Apparitions, &c?

Grace, Peace, Light and Wisdom, from
God the FATHER, through JESUS
CHRIST our Lord.

*Right Reverend and Worthy Fathers and
Brethren in Christ.*

I.

SInce God in these our Times has
done great Things on a young Lady,
worthy of admiration to all the World;

A 2

therefore

therefore thought I my self obliged in Conscience to give you a Relation of this Matter as exact as is possible, requesting you to impart to me what you shall judge of this Affair, as Christians, and in the Fear of God. And indeed the Worth and Excellence of the Subject requires that you refuse me not this Favour.

II.

A Daughter of a very Honourable Family was Born in the Year MDCLXXII. in the Month of *November*, who is now Nineteen Years old, the Seventh Child of her Parents; who from her Infancy has been of a good Humour, having neither Melancholy, nor Subtilty in her Temper, as all those can witness who have conversed with her: Who must grant that there is in her something that is Innocent without any disguise, and that there needs no more but only to look on her, to perceive something that cannot be expressed of Great and Singular in her very Face. Notwithstanding these high Qualities she is yet so Humble and Sub-

Submissive, as if she had them not : She Sacrifices them all to Him from whom she has receiv'd them, and to whom alone that Honour is due ; so that I am bold to say in the Presence of God, that I have never seen so Humble an Heart endow'd with so rare Perfections, and I believe the Ages which are past can hardly bring a Parallel.

III.

As she was Seven Years old, without having ever pray'd for any such high Matters, she received from God a most Particular Favour. One day being with her Mother, who then according to her Custom, made her Family to perform their common Devotions, she saw in the midst of her Prayer, a Person clad all in Glory, and of most wonderful Beauty, making up towards her with a great deal of kindness ; who had a Golden Shield before his Breast, and whose Face was full of Light. This she discover'd the very same moment to her Elder Sister, who not regarding it, let it pass.

IV.

After which this lovely Conversation of her Saviour encreasing according as she advanced in Years, it fell out that one day at Dinner, her Sisters telling one another, in the presence of their Mother, what they had Dream'd the Night before, she said to them, that she indeed had not any Dreams at all, but that the Saviour of the World, whom she beheld to regard her with a very gracious look, had in this wise expressly spoken to her : *I am JESUS CHRIST, who am wounded for thee : I will betroth my self to thee for evermore, and will remain thy Bridegroom :* Adding, that after this he had promis'd to send her his Angel to gather up her Tears, when she should be Afflicted. Which punctually came to pass, when weeping one time for the grief which a Fit of a Fever had caused, she saw an Angel gathering up her Tears in a Golden Vial, with a Concert of most Majestick Musick, which struck her Ears, being for certain all the while Awake.

V.

This happened about her Ninth Year, but in the following Years the Lord manifested himself to her still more Gloriously every day. For one time as she was according to her Custom before God in Prayer, she perceiv'd an Hand to be laid upon her Head, and this Voice uttered, *Cast thy Burthen upon the Lord: Hope in him, and he shall do thee good.* She receiv'd these Words in Faith, which prov'd to her afterward a Sure Comfort on all Occasions.

VI.

A little while after this, being all alone in her Prayer, she saw again the same Person that she had seen before, but in greater Majesty and Glory, drawing near to her as if it were to embrace her. •It is true that at the first this gave her some little Dread, but He the Saviour, who is the strength of the weak, did in such wise strengthen her, that her Spirit being quite fill'd with Love, all Fear was driven out.

VII.

When she was now about Twelve Years old, the Lord shewed her the whole Course, or Representation, of his Passion; in like manner as it had been exhibited in the Year MDCXXV. to *Christiern IV. King of Denmark*, in the Castle of *Rosenbourg*. She had also besides this about the same time many Divine Openings and Revelations of mighty Importance; which at present cannot be here all particulariz'd. But this is not to be omitted, that she once appeared to her self to be cloathed in a white Robe, and to become very great: And many Stars in the Heavens she beheld casting their Rays upon her Body, by which means it was rendred very Luminous and Glorious. Now asking the Lord what might be the meaning of all this, she receiv'd for an Answer, that these were only Glances of his Favour to her. At the same time she heard a Voice above the Clouds, which repeated three several times these words, *Fear God, and keep his Commandments: Fear God, and keep his Com-*
mandments:

mandments: Let all the World fear God, and keep his Commandments. This being ended, she saw CHRIST surrounded with a great multitude of Saints, in white Robes, and Crowns of Gold on their Heads, which they took off, and cast at his Feet, and prostrating themselves sung: To thee, O Lamb of God, be the honour and the praise for ever and ever.

VIII.

This lovely and sweet Saviour presented himself once to her, saying, Be not afraid, Thou art my Love, my Fair one, my Dearest, my Queen; and I am thy Friend, thy King, and Shepherd, I will not forsake thee, nor neglect thee: Be at rest, and fear nothing, I strengthen thee, and uphold thee, I will not take away that which I have given thee: For hereto I have ordained thee from all Eternity. HE also at other times witness'd the same to others, whom she was oblig'd to write to in these words: I am revealed in the Spirit to a Maid, whose Mother is a Widow.

IX.

Another time JESUS CHRIST appeared to her in this manner: His Blood sparkling like Rubies ran down from his most holy Head, the little Wounds in his Face being laid open glitter'd very much, from his Hands and Feet stream'd forth bright Blood, and a very shining Chrystalline Water. HE spoke to her these words, which she noted down at that very time: *Come my Dove, and rest in my Heart; for my Heart is thy Chamber to sleep in, and my Wounds thy Bed to rest in: My Life is thine, my Glory is thine: I am thine, and will remain thine.* Again HE said, *Walk before me and be good: Serve me faithfully, and follow me, I will enflame thy Heart with a lively burning Devotion, and with the Light of my Grace. Thy Prayers shall be as perfume before me, and I will answer them. Thou art my dear Child, my precious Child, my most lovely Child; and I am thy God, thy Fortress; thy Life, and thy Light.*

X.

As this blessed Creature was favour'd with these, and many other, Refreshments by CHRIST her Well-beloved, she was at the same time exposed, like *S. Paul*, to the pinchings and buffetings of the Devil. For at diverse times she has seen full day Satan present himself before her, in the shape of a Black, with red Eyes, and an horrible Face, besetted with other Devils, who together with him endeavouring to prevail upon her, were not able; but afterwards a little terrify'd her, were driven off by the holy Angels, whom God sent for her defence and rescue. When the Devil appear'd to her once in a Coffin, making a shew of putting her into it, when no sooner had she put upon God to help her, by saying, *Therefore is the Son of God revealed, who destroy the Works of the Devil*; these words became as so many flaming Scourges, which were laid upon her Eyes, and forced her to leave her.

XI.

In the same Year it pleas'd the Great GOD, to give her an Opening out of the holy *Revelation*, especially out of the xxth and xxist of the said Book: Which I here subjoin, that you may judge, whether it be possible that this could be produced by the Phanſy, or by any Faculty of the Soul in a Child so young as she. The Manifestations which the LORD dictated *Verbatim*, and she set down with her Pen in setting down, when she was hardly able to Write or Spell, which she keeps by her in the Original, are these word for word:

' I will come within a little while,
 ' and visit the Devil in such a man-
 ' ner, that he will not be able to fly a-
 ' ny more out of the Air, nor to seduce
 ' Man. When I will come upon
 ' the Earth, and Man, with the
 ' holy CITY OF JERUSALEM, and will
 ' Judge all, and my dear Chri-
 ' stians shall be my Judges, and my
 ' Glory shall be in them, and in my
 ' Blessings shall they shine. I will
 ' give them Power to Teach and
 ' to

‘ to Reprove ; and I will give them
‘ such a Spirit as I have given to those
‘ who are Beheaded for my Name.
‘ Such a Spirit shall rest double upon all
‘ of them, and they shall reign with me
‘ a Thousand Years, and I will give
‘ them great power to bring in the Ig-
‘ norant ; that so there may be one
‘ Shepherd, and one Fold. The Wick-
‘ ed Dead shall not live again till the
‘ Thousand Years be expired, and then
‘ they shall be raised to Judgment. So
‘ shall all the Blessed be in the Kingdom,
‘ and I will descend with all the Faith-
‘ ful and Elect Souls, and will keep
‘ Heaven as it were with the Children
‘ of Men. I will also preserve Christia-
‘ nity for a Thousand Years, so as it
‘ may during that time be safe, till
‘ that the Number be fulfilled. When
‘ therefore these Thousand Years shall
‘ be finished, I will be no longer with
‘ *Christendom*, after that manner ; but
‘ will go unto the Father in the wide
‘ Eternity, together with the Elect,
‘ leaving here the *JEW* and *EM-Chri-*
‘ *stendom* : And I will return to

'come forth, that he may seduce the
 'People that are hardned, which shall
 'remain, which are *Gog and Magog*.
 'And these shall be gathered together in
 'Battel against the Christians, who are
 'my holy People. But I will then cause
 'Fire to fall from Heaven, and will de-
 'stroy them utterly, and bring them to
 'an End: And I will raise all the Dead,
 'and will make an end of this World,
 'and the *Residue* who shall then be a-
 'live, I will transform, and will sen-
 'tence the Good and the Wicked.

XII.

As now her Mother saw and read so
 many Revelations, she became impati-
 ent to be told whence they did pro-
 ceed, and being of the Opinion that she
 could not do more than to impart the
 same to her Effor, she took this
 Resolution to discover'd to him the
 whole Affair. He exhorted her to
 stand upon her Guard, considering how
 the Devil might transform himself into
 an Angel of Light, and other like Ad-
 vices he gave her. As therefore the
 Mother and her Daughters were trou-
 bled

bled at this, and in great Affliction
throwing themselves on their Knees
before Christ, pray'd him, that he
would reveal to them, whether that
which the Priest had said was true, or
whether it was he himself the true Sa-
viour, JESUS CHRIST, the Son of
the Living God, who had overcome the
Devil, and bruis'd the Serpent's Head?
And in case it were He who had hither-
to appear'd to this Child, that he would
continue to speak to her as before: But
if not, that he would put the Devil to
silence.

XIII.

Then the Kind Saviour accepting
their Prayer, made Answer in this wise,
'I am the Son of God who have bruised
'the Head of the Serpent, and not he
'who seduced *Adam* and *Eve* in the
'form of an * Angel of
'Light. I do not Coun-
'sel what is good against
'my own Will, as doth
'Satan. I who speak with you am that
'God who governeth and reigneth over
'the Cherubim and the Seraphim. But
'I see

* This agrees
with *Patrick's*
Annot. Gen. c. 3.

' I see your weak Faith, how you wa-
 ' ver, and suffer your selves to be sha-
 ' ken by a little Gust : However I have
 ' patience with you, and will make you
 ' mine Elect ones in the Furnace of Tri-
 ' bulation. And what I have begun
 ' thus meanly, I will gloriously accom-
 ' plish : Whereas Satan beginneth al-
 ' ways gloriously, and endeth piti-
 ' fully.

XIV.

HE also said, ' Many Preachers who
 ' ought to enlarge the Gates that I the
 ' King of Glory should come in, do stop
 ' them up ; wherefore these not being
 ' worthy, I will chuse my self some
 ' who shall do this in the Joy of their
 ' Hearts. I tell you now, I the SON of
 ' God, who have chosen you out to be
 ' my People, and Heritage, that I will
 ' make you undoubted Heirs in the
 ' Kingdom of my FATHER, and will
 ' exalt you very high for evermore. I
 ' have now established you fast by
 ' means of my faithful Temptation ; for
 ' ye may at this time well believe that I
 am

am the true CHRIST, from whom the Devils fly away.

XV.

She after this, saw CHRIST in the Clouds, speaking these Words: 'Behold, I march upon the wings of the Wind, the Lord of Hosts is my Name. I am the God of *Abraham*, of *Isaac*, and of *Jacob*; and also your God too, who will make you come forth to my Honour. Therefore be not faint in the Faith; for I will avenge mine Honour with a mighty hand, and will not keep silence in my Cause. Moreover she saw God the Father, in Heaven, seated upon an high Throne, in Raiment white as Snow, with a goodly Crown on his Head, having in one hand a Scepter, and in the other a Sword: Who spoke thus: 'Look on me, I am the Husband of all Widows, and the Father of all Orphans: I will judge their right, for I know it; for their misery is come up before me, and nothing is hidden from me. Wherefore Afflict~~est~~est thou thy self? Cast thy Confidence upon me: For I will visit the Daugh-

ter of *Sion*, and the Sackcloth that is
upon her, I will take off, and the Ashes
that cover her head I will throw away,
and will anoint her head with the Oyl
of gladness. I will cure her Wounds,
and bind up her Sores. Mine Arm
shall become strong: For I am resolved
to help her, and to place her upon Pil-
lars of Marble. She shall be set upon
a Pedestal of Gold, and shall Triumph
even in this Age. Her Countenance
shall be bright, and her Heart fill'd
with Mirth, and her Victory shall last
to the Children, and Childrens Chil-
dren. And think not that this shall
be long before it come to pass. See!
behold! thou knowest not as I know!
The time is not long! The time is not
long! Then also an Angel sounded
with his Trumpet these words, *The
time is not long.* After that she had seen
God the FATHER in the Clouds,
whose Face she could well distinguish,
she was thereupon wholly carried out
of her self, and heard these words:
I am your God, and you are the Sheep
of my Pasture: You are my People
which

‘which I have chosen before many
‘Thousand; my Glory shall be sud-
‘denly Published: For this end remain
‘stedfast in the Faith.

XVI.

This pass’d in the Fifteenth year of
her Age, and from that time to this
present day, our Saviour has been pleas’d
to manifest himself very gloriously to
her and by her, and has confirm’d her
in her Soul, and fully Assur’d her,
that this was not from Melancholy, or
the Devil; but that it was the Son of
God himself, who spoke with her, as
one Friend speaks with another Friend.
And she firmly believes that God has
determin’d some great matter over the
World, that he will shew his mercy to
his Servants, and his wrath to his Ene-
mies, and will bring forth his SION to
the Astonishment of the whole Earth.
I will produce here some of those Testi-
monies, or Divine Manifestations, which,
amongst several Hundred, have been
given since the Year MDCXXXVIII.
to this present MDCXCI. from the
riches of his Mercy to Mankind.

XVII.

1. 'In that which follows, HE manifests forth his holy Love towards his 'Well-beloved ones, by assuring them 'that he will free them from the burden 'of the Cross, and do something great 'in their behalf.

Dearest Souls, behold, I beseech you, in what manner my Soul longs and pants after you, that your Souls may be one with me, that we may become one Heart, one Spirit, one Soul. For I desire to dwell in you, to govern in you, to work in you, whom I have always loved, whom I have drawn to me, and for whom I have deliver'd up my self to the Death, being made for you a sacrifice of Propitiation. Wherefore should I not then love you, after that you are thus made righteous by my Blood? And therefore lift up your heads, rejoyce, cry aloud, and Sing with a mighty Noise; for he who hath delivered you from everlasting Death, and shall deliver you from the burthen of the Cross, even he will pass before you in Glory, and perform great things for you.

you. For I am the Lord, and who shall hinder me? Who shall say to me, What dost thou? Am I not the God of *Abraham, Isaac and Jacob*, a Powerful Lord over Sin, Death, the Devil, and Hell.

2. 'The Bridegroom assures his 'Bride, that she being cloathed with his 'Righteousness, and with the Garments 'of Salvation, is well pleasing to the 'Father for His sake.

My Love, thou fair one, thou lovely and charming Shepherdess, how amiable art thou in my Heavenly Father's Sight, then when I am united with thee, then when I put on thee my righteousness as a Robe, and adorn thee with the Gold-work of Faith, and Gird thee with the Girdle of Truth, and Crown thee with the Palm-Branches of Praise! O art thou not then indeed a beautiful Shepherdess! O how lovely, how charming art thou among the Thorns! Thine Eyes have overcome me, their Rays have wounded my heart; for as the fair Morning Star they

Sparkle, and are more glittering than the goodliest Splendour. For in them shine forth the works that are the delight of my Soul. Now in all that is sacred nothing can be loved, but what is without all spot and blame. And now therefore, my sweet Shepherdess, since thou appearest so comely in the Garments of Salvatiton, thou art not only well pleasing to my Father, but also to me, thy Shepherd, thy Companion, thy Bridegroom, thy Brother, and thy most trusty and fast Friend, who shall love thee, and cherish thee for all Eternity.

3. The King tells the Daughter of *Sion*, that her Guilt of Blood shall be taken from her, and that she shall be deliver'd out of Captivity.

All Hail, Dear Friends, rejoice ye, and be glad; for the happy Day cometh, that is prepared for you: Yea the Hour cometh, in which I approach more near to you, and in which I fill you with Joy. The time is come that I glorify thee the Daughter of *SION*,
and

and make thee again, O Virgin, to be Holy. For thou, O *Israel*, art hitherto gone astray and art blind: Nevertheless thy Sight shall be restored to thee, when that Innocent Blood, which thou hast pulled down upon thy self, and upon thy Children, shall be taken off. But now I say unto you: Be merry O Daughter of SION; for I will bring thee forth out of the Prison of Tribulation, and thy Wounds I will cleanse, and will dress them with the Oyl of Grace; with the sweet heavenly Unction I will anoint thee, and thou shalt know that I am thy God who have Created thee, redeemed thee, and sanctified thee.

4. 'HE assures her that the Joyful Visitation of Grace will come, when her Warfare shall be finished, and the time of her Reprobation passed over.

Thou *Ephraim* my Elect, fear not; for I am with thee: Quit not the Faith, for I am thy God. Be Vigilant and Slumber not, for behold there cometh the time of the Visitation, in which I

will make Roses to grow upon the dry Thorns of affliction; and in which I will again moisten the dead Trunk, that it may sprout forth, and spread it self as the King's Crown, be pleasant to the Eye as the Lilly, white as the Snow, splendid as Justice in her Pomp. The time of Desolation is passed over: Upon thee, O Daughter, shall Garments be put as at the first, and thy Rags shall be taken from thee, thine Head shall be anointed with Oil, and the Veil of thy Virginity shall be restored again to thee; thou shalt put off Mourning, thou shalt be led out of the Path of Affliction, and upon thy Forehead shall be set Palms of Praise; so that thou shalt rejoice, as a Bird that is escaped from the hands of the Fowler. Thus shall it be done to thee, O Daughter of *Sion*.

5. 'HE also foretells, how the *Edomites*, for being the Enemies of the *Israelites* shall be punished; when at the same time it shall go well with *Sion*, and she shall be set off in the finest Gold. Mine

Mine heart is full of Kindness and Love: And that yours may be in like manner so, joyn your selves unto me, so shall ye be made Perfect. Be ye Friendly, shewing kindness towards all Men; so shall ye be well pleasing to me. Daughter of SION, I have now covered thy Face, so that thou art forced to sit as a Blind beggar by the Way-side, and to be trod upon by all the World, as her at whom all People are ashamed, and thy Relations are like the Children of *Edom*. But be glad, O my Daughter of *Sion*, it shall be well with thee again. Thy Face which is covered shall appear fair and bright, and shall shine as transparent Gold. Thou shalt anoint thy head with Oil to refresh thee, thou shalt be no more in the Way-side for an Aversion, but for an Admiration to all; so that all the World shall say, it is the LORD who hath done after this manner; for it is glorious, and it hath not hitherto been ever done so. But ye who have reviled the Daughter of SION, how will it go with you, when that you shall
drink

drink of this Cup in your turn, and that your Iniquities shall be discovered? With thee, O SION, it shall go well, and of thy Sins there shall no mention be made. But with thee, O Daughter of *Edom* it shall go very bad, say I, the Lord of Sabaoth; for thy Sins shall be brought into remembrance before me.

6. *Israel's* Future Faith is here re-
presented as Present.

O how lovely art thou my Dearest! How doth thy Faith shine! How doth thy goodness sparkle! How noble is thy Manner! How Friendly and Charming are thine Eyes! Come and take the rest of my Beauty to thee: Come quickly, come, for in Friendship I will receive thee, thou most lovely amongst the Children of Men. And after that thou shalt have received from me, as much Spiritual Beauty as thou wilt, come also and take thy Earthly recompense. Arise! Arise! O Daughter of *Sion*, for I will come and visit thee, I will raise thee up that art in the dust: Make thy
self

self ready in a moment; for I will build thee up. O thou that art thrown down: I will return again towards thee, and remain with thee until I lead thee into my Father's House. I will Crown thee with Blessings, and make thy Face joyful. Wherefore be of good heart, for this shall happen to thee in a time that thou dost not think of. And cast thou upon me all thy Cares, for I will bear them: Lock thou up thy restless heart in my sweet Love, and verily I say unto thee, thou shalt not miss of my certain help. *Amen!*

7. 'HE foretells a Delightful time,
' which shall preceede, and be as it were.
' an Image of the Millennial Reign.

Be not troubled, my dear Sheep; neither be ye sad: Hang not down your Heads, but lift them up in my Strength, and know ye that your Deliverance is nigh; for the Hour is now come, and the time of Affliction is passed over; the Day of Grace appointed for all those that are Called breaketh forth; for the last Evening-light shall shine, which
im-

imperfect Splendour of the Evening shall out-do the Sun-beams at noon. She shall be Adorned in Purple, and most fine Gold; in the Evening of the World there shall breathe a mild Gale; Men upon the Earth shall be at Unity, (yet not all) and both great and small know me, and shall pierce deeply into my Wisdom. But notwithstanding, this shall be put as a Type or Shadow of the Millennial Kingdom. Wherefore be glad, cleave fast to me, live well, and above all things have Faith.

8. 'A Prophecy that the *Reubenites* 'shall be destroy'd in their Posterity.

Verily, Verily, I say unto thee, my dearest Daughter *Sion*, that the Lord who hath made Heaven and Earth, is purposed and hath firmly resolved, that he will gather together all the faint-hearted and bashful, all those that are oppressed and humbled, in shor, all those that are upright in the service of me. Unto these will I the Lord be Gracious, and the old *Reubenites*, who shall seek to destroy them, I will destroy; those
only

only of them excepted, who shall be found of an upright heart, whom I will gather to the rest, and they shall dwell together for evermore, all those whom I shall have brought into one Body; and they shall have but one Name, *that is*, that they are Christians. Wherefore rejoyce always in me, give thanks to my Name; be Single-hearted, be Merciful, be Upright. Fare ye well.

9. 'How *Levi* also shall not escape.

Be thou joyful O my dear *Sion*, and thou *Ephraim* my beloved, give a great Shout; for a Gracious Visitation shall now return upon thee, and the Light of my Holy Gospel I will cause thee to see clearly: But If thou wilt not receive it, behold I have whet my Sword, and stretched out my Bow, and made it ready with a deadly Arrow, that I may strike thee Dead in the twinkling of an Eye. For as many as receive it, I will also receive, and will be merciful to: but as many as are self-willed and stiff-necked, I will scatter before my Face, and chastize with heavy Stripes,
both

both *Reuben* and *Levi*, and all that belong to them. As for those who remain mine. in great mercy will I come unto them *Amen!*

10. 'How that a Glimmering to the
'Kingdom of Glory is appeared, to witness to the fore-running Day-break:
'And how that for this reason, the Dragon in his Members rageth against the
'Children of Light; upon whom God
'will pour forth abundantly the streams
'of his Spirit.

Be ye joyful, O my dearest Sheep; and hearken ye to my Voice; for my Voice cryeth aloud. Harken ye to the sound of the Trumpet, and come ye here to me. Skip O ye Lambs upon the little Hills of God, have a good cheer, be merry; for God's City shall be built in the days of goodness: Laugh, Sing aloud, Clap your hands; for my Foot is set upon the Bottomless pit, to keep the Dragon down, that he may not Spit out his deadly Poison, while he beholds the Dawn of the Glorious Kingdom now beginning, in which his Head shall be Bruised, and his Power Shaken

Shaken. But afterward through my Indulgence, he shall Spit forth his Serpentine Poison amongst my Chosen ones; yet with this difference, that they shall have reciv'd Power and Strength to resist him. And this shall be a Sign to them, that they shall cause Fire to fall from Heaven, and Consume the Ungodly; however they shall be wrongfully treated and persecuted; but shall not be at all concerned at it, but they will send out others, who must in like manner be treated. Notwithstanding which there shall many be made manifest, who love me and keep my Word; and I will pour out upon them the Streams of the Spirit; and all things I will Praise-worthy, and Gloriously accomplish: And no body shall hinder me; for I am the LORD, and will fulfil my Word, which hath this long time been spoken. *Amen.* It shall come to pass, as surely, as I the Lord, am the Lord. *Amen.*

II. 'Next follows a Glorious Promise, how God's Truth shall break forth like Light, so that none shall be able to withstand it, and that it shall fall like

‘like Fire into the Eyes of the Fools;
‘whence dread and trouble shall come
‘upon them

Should I not in this time cause my unfathomable Faithfulness, and mine Everlasting Love to break forth; seeing that the Hour is come? Yea, my Light shall arise in the Darkness, and my Truth shall Shine like the Sun in his full strength; for my Statutes I will make to be acknowledged, and my Truth will I not suffer to lye hid in obscurity. I will do another thing in *Israel*, yea, a strange thing will I do, which shall drop from the Spirit of Truth, and like Fire fall into the Eyes of the Unwise. And if they will not receive it, Darkness shall seize upon them. O slumber not now ye Wise Virgins, but stand on your Watch, for the Bridegroom cometh: Go ye forth with a new noise, Praise ye, and Magnifie my Name, O ye Nations and Armies. For the *New Jerusalem* is about building: Be ye then compacted every one to another in the Love, taking no thought how it should be; for I am with you.

12. 'The following one is a precious
'Testimony of Christ towards a Person
'of great Quality, being in the Fear of
'the Lord, vvhom He lifts very Graci-
'ously up.

I the Substantial Truth, the Ever-
lasting Love, do in rhe Spirit bear vvit-
ness, that I am CHRIST, the Lord of
Belief, the Vanquisher of unbelief, the
Destroyer of doubt, the Light of Men,
the Spring of Life; one that is Holy
and Righteous, who destroyeth the
Kingdom of Darkness, taketh avway
the Power of Hell, and pulleth out
the Sting of Sin. I am JESUS CHRIST
the Lord, who do reveal my self, and
for the Love which I bear to all Men,
do witness in the Spirit; that tho' I do
more clearly, and more Familiarly re-
veal my self to some then I do to o-
thers, as may be seen in *Paul* and *Cephas*;
yet my everlasting Love is the same un-
to all Men; for I respect not the Person
of any, but whosoever doth well, and
keepeth my Commandments the same
is well-pleasing unto me. Wherefore.

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I JESUS, the Lord of Life, do bear witness, that I am revealed after an hidden Spiritual manner in their Spirits; because in singleness and oneness I am delighted to Work: I am the very same Spirit that bore witness in the Spirit of all the Apostles, namely the Spirit of Christ, by whose wounds you are healed: I am the Eternal Love, through whose Glory you stand in the Father's Presence. Therefore Sing ye merrily, O let Heaven and the Children of God give a shout for joy; for my Hour is come, in which I gather in my Vintage, even them whom my Father hath given me for an everlasting Heritage, & whom I have purchased to my self through my Cross and Death: In which blessed Way, as many as are true believers, do follow me under my easie Yoak. I am the Way of Life, whosoever believeth in me hath Life Everlasting; and I will dwell in him, and he in me to Everlasting Glory. Behold here are the Wounds, and the Marks of the Nails, for a Testimony in the Spirit of this my so burning Love! I spread forth my
Arms

Arms to take in that which is gone astray, to hold up that which is feeble, to strengthen that which is fearful; for I will take my Flock to my Self, and feed them, for my Heart melteth towards them. Why should I not exalt my self in the Sanctuary? And why should I not declare my Power in the Hearts of all the Faithful? Yea, why not in all Speeches and Languages? Am not I your Shepherd? How then can I any longer see the Confusion of my Flock? Give thy Voice, O Lord of Heaven, [my Father] and regard the Desolation hereof, and behold how all things are neglected, and how my true Word which I uttered by my Prophets and my Apostles is looked on as nought. For what they do is all Hypocrisy, they forsake the Power of the Word, and dig themselves out here and there their own Wells, whose being is in the outward Work; but the Powerful Principles of Faith [whose being is in the Inward Ground] they deny. And therefore is my Wrath kindled, and for this end am I come to Judge the Earth. But

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who

who is there that hath known my meaning? And who hath been of my Counsel? Nevertheless the Spirit, by whom ye are Sealed unto Holiness, searcheth all things, even the Spirit so richly poured out on you by the Father, and by whose means you believe, even by his strength; for it is he himself who worketh Faith in you. Be thou then through this Spirit stirred up in Faith, my dear *M—y* Dwell thou in me, and I will dwell in thee, that thou with me mayst live everlastingly. Believe and so art thou helped; for in believing me thou findest all things. Be joyful in Hope, patient in Affliction, take good heed to this I say, and live up to it; so shall I for ever remain thy faithful Friend and Brother. Wrestle with me in the Faith, so shalt thou know me; for I will come with the Father and the Holy Ghost, and we will dwell with thee; for the Father loveth thee for my sake, and the Comforter the Holy Ghost is with thee. In singleness and lowliness of Heart Sing HALLELUJAH. This is a Testimony in the Spirit given from the Everlasting

verlasting Christ Jesus, the Conqueror of Death, Devils and Hell.

13. 'The Grafting in again of the Olive Branches which were broken off and the breaking off of the Evil Branches, and Transplanting them into a wild place.

Peace be with you, dear Children : Speak ye now concerning the help out of *Sion*, and rejoice over the Salvation of *Israel*: For the hour is come, in which I bring again the Branches of the Olive, and regraft them into their Places; for that I am the Lord exercising righteousness, and stedfast in keeping my Word. But as for the Evil and the Hardned, them do I again lop off, and send away into a wild Place. Why speakest thou so loftily, O thou profligate one? My Justice I will make thee to see; for thou hast nothing of thy self, but all that thou hast is from meer Grace. But be of good Comfort my *Ephraim*; I will provide for thee, my dear Daughter, and will deliver thee from the Scorners. I have said it to thee,

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thee; be joyful henceforward, and fear not; for I am thy Refuge, and thy strong Rock: I say *Amen!*

15. 'A very lovely Consolation for 'Judah and Israel; with a Comfortable 'word to the First-born of Joy in their 'Posterity.

Hope in the Lord, O *Israel*, shout for joy, O *Judah*; for the Lord hath looked upon thee in kindness. He shall make thee to rejoyce, O thou First-born, in thy Posterity: I am He that hath said it; But to whom is my secret known, and who is there that understandeth my meaning? Nevertheless the Deep shall utter forth the praises of my Righteousness, and the Clouds shall declare my Truth. Dear Children be not afraid, for I am the Truth: Abide in my Truth, and what is there that can disturb you? Unto you I am All in All. He that loveth me, hath Everlasting Life, and is Justified in me, through the power of Faith. Cry aloud, lift up your Voices, for I am a wonderful God, one who levelleth the Mountains, and

and pulleth up Men from the Deep of the Earth. Be at peace my dear *Sion*, Waver not my Child : Behold in thine hands I have signed thee : I am a God of thy Name, a Keeper of *Israel*, a Friend of *Sion*, a Benefactor of *Ephraim*. Trouble not your selves dear Friends, for no Evil shall be able to reach you ; and as for what you undertake, it shall prosper : for I will set your Feet in a large place.

XVIII.

All these Testimonies, and many more, were given by God to this Blessed Maid, before I had any manner of Acquaintance with Her. Upon the Evidence of which she is so Convinced of the Divinity of this matter, that notwithstanding all the Contradiction and Opposition of Men, she doth, without the least mixture of Doubt or Fear, believe in pure Simplicity and Child-like Confidence, that whatever the Lord hath told, or shall according to the expectation of her Faith hereafter tell her, shall be punctually fulfil'd both in Her and in others. She knows

in whom she Believes, and understands to distinguish between the Spirit of Truth, and the Spirit of Errour, with a clear Eye. She bears with those who are not as yet able to own in her the Lord's Work; but withal she believes that if they be of upright Hearts, they will not be swift to pass Sentence upon Her; as also that as many as are Enlighten'd by the Divine Light, will be capable to feel that to be from God, which God has bestow'd upon her. But in bearing thus with the weak, she permits not her self to be made Weak. And so far is she from being disturb'd at the Blasphemous Sentence of the Unbelievers, that she prays for them, that God would not therefore on a sudden bring them into Judgment, as might justly be fear'd, but that he would in mercy delay it; who is a God, using terribly to punish the Blasphemy of imputing that to the Devil, which proceeds from the Holy Ghost. She says, and maintains, No body can make me doubtful of that which I have seen and heard: No body knows the *New Name*,
but

but he that receives it: None but the Spirit of Man, which is in him, knows what is in Man; even so the things of God are not known to any, save to the Spirit of God: Now we have received not the Spirit of the World, but the Spirit of God, that we might be able to know what is given us of God. With this one Testimony of the Holy Spirit, She overthrows all the Objections made against her from Without; which for the most part, come from those who cleave too much to the Flesh. Notwithstanding all which she trusts, that in the end God will manifest His Work, so as all the World may own that it is even He himself, who hath witnessed all these Words by Her.

XIX.

But that you may understand the Method in which these Revelations pass, and how this B. Maid doth not see with her Gross and Corporeal Eyes, or hear with her Corporeal Ears; but doth see and hear the Lord in Spirit, and how she doth from time to time write down from his sweet Mouth the Words

Words which she thus hears: I will here import a Testimony, which was given her on the Twelfth on *November*, in the Year MDCLXXXVIII. The LORD himself dictating the same as she wrote, to the end that if any were desirous to be inform'd concerning the manner of the Revelation, she might be able to answer them in His own Words: Which are these.

Peace be with you the Friends of Our JESUS, the Saints Blessed and Beloved. I speak with you, as one Friend Speaks with another: I speak at this time with the Mouth of Truth, that I may be heard; yet not outwardly by the Bodily, but inwardly by the Spiritual Ear, which is a Thousand times more delicate then the Outward one. I speak to you by my self, as true God, and true Man, and cause my self to be seen, not by the Eyes of the Body, but by the Internal Eyes, the Eyes of the Spirit, of such a Spirit naturally, as is united and betrothed most strictly to me. And this manner of Sight is real, tho'

it be hidden and subtil. This I know will seem strange to you, who do not yet understand my Mysteries and my Wonders: Yet I tell it you, that you may be able to discourse of it properly, according to my Inspiration. For so, and by this means, have I spoken to you all those sweet Words which you have hitherto written. I have this further in love to speak, and say to you: Rejoyce ye for your great Glory and Honour, since you are rendred so bright through my Righteousness, as to become white as the Snow, to be cleansed and purged from all Sin, yea to be one Heart with me, and to be my Temple and Holy Habitation. Keep now the House of your Heart clean, and let it be mine: neither suffer your corrupt sinful Will, nor the Love of the Creatures to Lord it therein: So will I sink down very deeply into you, and then will arise up again in you, and such a purifying will I make within you, that you shall praise me both with Heart and Mouth. My dear little Children rejoyce ye for my sake, and be of good Courage; for I am with you. Lay your selves now to rest in
my

my Holy Will, and pursue it, that I may make you the Instruments of my Graces and Gifts

XX.

But as the Divinity of this Affair hath been witnessed particularly to some Friends, so hath it been to my Wife and Me. For after that God had before this, even while we were yet in *Holstein*, made known to us (not by such high and extraordinary Revelations, but) by his Spirit in his Word, the great Promise made to *Israel* in Scripture, and the Mystery of his Kingdom, and that we for the sake of this, had suffered a great deal, it pleased him to let us have for about a Year since, the knowledge of this Gentle woman, of whom we had not then heard any thing, by the means of a devout Person, with whom we had then some Conversations concerning the Conversion of *Israel*, and the Kingdom of Christ. For this Person happening afterward to Travel through the Town, in which dwelt the Widow with her Daughters, was informed by some Friends, how there
was

was in that Town a Godly Family, in which a young Maiden had by particular Illumination received very much from God, concerning the Future Grace and Restoration of the Tribes of *Israel*. As the said Person writ this to us, withal adding, that all this Agreed with what we had been discoursing together; we resolved, in the Name of God, to write to the said young Gentlewoman; from whom we received such an Answer as wonderfully heartned us, and gave us presently to see, that it must be an higher Hand that guided her's in writing.

XXI.

As therefore we knew not yet any thing of these Heavenly Testimonies, or of the manner in which the Lord gave and dictated them, he was pleas'd to comfort and lift us up, who were wearied, and tired, and *despised before the World*, for having believed, and witnessed his Kingdom by a dear Kingdom Testimony, which was sent us upon *October* the 20th of the Year MDCXC. by this B. Maid, which here follows.

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I the Spirit of Love, I the Truth of Jesus Christ, do in the Spirit witness and declare, that ye my dear Friends do stand in the Truth. In which being firmly grounded, be sure to hold fast the trust of my Love, and I who am the Hope of *Israel* will bring you forth safe, notwithstanding all the oppositions of the Incredulous; for I am a Strong Castle, wherein ye may securely dwell. And the more simple ye grow, so much the greater delight do I take, that ye may see deeper and deeper into my Mysteries, which I will reveal to those that are of a Contrite Heart, and will lay open to the Simple in the Faith. In this latter time I will declare my Wonders: I say it, who am the Lord of Faith, Jesus Christ, to you my beloved, having Loved you from the beginning of your Life: It is I who bind up what is Sore, and heal what is Wounded; for I am Love, and whosoever remains in Love dwells in God, and the Father dwells in him. Dear Friends Farewel: I have witnessed this in the Spirit from
the

the abundance of the Love which I bear towards you: *Amen.*

Reading then this Divine Exhortation & Encouragement, of which we had no manner of doubt, we fell upon our Knees, giving thanks for it, and directing our Vows to God the Father of our Lord Jesus Christ, of Sacrificing up to him our whole Life, of placing our confidence in him preferably to all Men, and of declaring abroad his holy Truth. Hereupon we resolved to be acquainted with such dear Friends of God, and accordingly we parted hence on the Third of *November*, and arrived there on the Sixth of the same in the Evening; where we saw in them much more then we could have before believed, and were immediately convinced of the Divinity of the Matter. And for as much as they had not hitherto observed in the Holy Scripture that which the Lord had spoken to them, as God had made it known to us by his Spirit; and also, for as much as there were also some things contained in those Divine Testimonies
vvhich

vvhich they had received, vvhich they did not as yet understand; and as vve confer'd one vwith another of the Gift vvhich vve had received from God, vve vvere mightily comforted together: We, my Wife and I, for that we saw how that which we had Comprehended and found out in the Prophets and in the *Apocalypse*, concerning future things, vvas not according to our ovvn Fancy, but in the Truth according to the Sense of God: And they, for that by our Instructions they came to knowv, howv that vvhath the Lord had given them after an Extraordinary manner, had been before conceived by the Spirit of God, in the Writings of the Prophets and Apostles.

XXII.

We vvere then also mightily refresh'd by our dear Lord and Saviour, vvhoduring this Interviev, vvas Graciously pleased to give us this followving Testimony.

Be ye joyful, be ye joyful, ye vvhoknowv my Name, and have my Love;
for

for I will do great things for you : Therefore be ye chearful. Look, and observe well, for I am here : I go in to the Work. Be ye affectionate, be filled with Joy, and with Psalms of Praise. Verily I say unto you, the Hour cometh, and is now come, in which I judge according to Truth and Righteousness : I am Christ the Lord, who have Compassion over dear *Sion*, and over *Ephraim* my Beloved. I have brought you together with a Blessing, and am in the midst of you : I am the Light, and the Love, and I delight to abide with you. I have said it unto you, but who is there that can discover that which is my Intention ? *Amen !* I have said it unto you.

Now according as the Lord, who both knows all things, and can make all things subservient to his Will, had said it, so it came to pass : While by his Marvellous and holy Conduct we have now had with us this dear Family for these Nine Months past, which we had not at our first Meeting any reason to hope for, and have accord-

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ing

ing to his Will been by wonderful steps brought to dwell together. So upon the Tenth day of *November* we parted thence with Joy, and were led home in Peace. But as soon we were return'd, the Slanders began afresh to be reviv'd against us; but we took new strength from all the Benefits which we had received from the Lord, and one day we had this Encouragement given us.

Peace be with you, ye Blessed, here am I, your loving Saviour, your dearest Friend and Brother, whose Everlasting Love and Faithfulness cannot be bounded, for my Love is flaming, and my Heart is all on fire: But ye do not yet conceive my Love, it is so very great. O be glad, O cry aloud and sing, O praise ye, and magnifie my Name, for my Right shall get the Victory, and my Truth shall be made great: It shall arise, and spread like the break of the Morning. Rejoice ye in my help, ye who are driven out: I run after you, to bring you back, to lead you home unto me: I who speak
it

it am Christ the Lord. Believe only, and hold fast to me, and then let not your Hearts be troubled; for I will make my Name to be great, and my Statutes I will cause to be received. Ye are those whom I love, confess ye therefore that I am the Lord from Everlasting, who ye not, that I should be slack to fulfil the Word of my Promise: And I would that every one should be converted and live. My Hand is not shortened, my Faithful Mercy hath no end, and my Love grows not cold. O Sing with a joyful Melody, for my Hour is come, and the Day of the Bridegroom is at hand. Love ye one another, and live happily. To your upright Friends in the Truth, make my Love to be known, for as much as I have heard them, and my Heart loveth them for evermore. *Amen.*

But as Slanders encreased more and more, we were again stirr'd up, and encourag'd in this manner.

Peace be with you: Fear not, for my Mercy shall never be removed from you, neither my Love shall at all cease; for it surpasseth every breadth, and every heighth, so exceeding great is it; wherefore it's fit that it should make it self seen and heard in all Corners, and in all Places, for it is therefore risen very richly upon you, and advanceth forward in Might. And I say once more, that when I shall come, and do a new thing, and deliver the Prisoners of *Sion*, then this Love shall shine forth, and be revealed with power. Be not then afraid, O my *Zion*; nor be thou cast down, O my *Ephraim*; for thy Towers shall be built up, and I will beget my self in thee. Be joyful therefore; since all my Prophetical Words I maintain, and do according to my Everlasting Purpose. For this cause shout for Joy, O Daughter of *Sion*: And play thou *Ephraim* in the Cymbals and Dances: Shout for Joy ye Heavens, the Work of my Hands, and let all the Sons of God give a lusty shout, yea all those that call upon my Name.

Name, and all those that are faint and cast down, let them be joyful for the Glorious Day of my Appearance, in which I will, together with all the Faithful, both those who live, and those who are fallen asleep, Reign Triumphantly over my Enemies. This is what I wait for now ; be ye therefore joyful for my coming : For Lo ! I come, and rule with Might in that Kingdom, and no Body dare resist me, for it is the Day of my Marriage, wherein I will drink with you of the new Fruit of the Kingdom : Wherefore rejoice ye, and sing aloud ; for this is my Word of Truth.

XXIII.

1. Our mutual Love encreased, and we became one Heart, and one Soul. With this Brotherly Love these Friends were stirred up to come and speak with us ; yet they could not do it, without they were certain it was God's Will : Which having waited to know, they receiv'd, according to their desire, this gracious Answer.

Make your selves ready to go along in Simplicity and Silence to my Faithful Servants, whom I love. I will be with you, and my Love shall guide you. Be ye therefore of one Mind in the Spirit, and go thither in Charity ; for as much as ye now know my holy Will. Live contentedly , and fear not ; for I fight for you, and my Truth is your Defence and Buckler.

2. This brought us Joy and Blessing: Our House too like that heretofore of *Obed-Edom* was blest ; in such wise, that being far from wanting any thing, we were from their Presence laden, as it were, with Divine Blessings succeeding one another, and especially with many gracious Testimonies, by which the LORD animated us after this manner.

I the God of *Abraham* , *Isaac* , and *Jacob* , declare to thee the Truth, and Hope, in which the Fathers have hoped : Yea, yea, I witness it, even I the true and faithful Witness, the First-born from the Dead, that thou maist
bear

bear witness of the Truth of my Kingdom; for it is a true Kingdom, a Kingdom nigh at hand to you. Yea, yea, it is certain: I come suddenly. Turn ye neither to the right, nor to the left, all ye who know my Truth; and rejoice in the Faith. I embrace you all with my Love, and I say, Be ye happy, and praise my Name.

3. And soon afterward we receiv'd also this Holy Revelation from the Riches of his Goodness.

Dear Friends whom I have brought together, and whom I have sanctified to my self, Peace be with you. My Countenance is over you, and the Light of it shines upon you in much Love: Arise therefore, lift up your Voice to me in my Praise: Be not terrified, for I am in the midst of you, and lead you according to my Hearts desire. Be ye of one Mind, and hold fast one to another; for I am with you, and bless you for ever. I greet you all with my Love, and press you to my Breast, and declare to you that

the Light is risen, and the Dawn of the Glorious Bridal Day begins to spread. The Bride rejoices for the Nuptial Day, the Turtle Dove lets herself be heard, the Day breaks forth, the Morning Star gets up, the Children of the Father make merry together, and my Bride is full of Joy, and to her a Golden Shield is given, to defend her against the Darknes, which also breaks forth in its Fog. The Dragon Arms himself with those who belong to him, why should I not then Arm my Bride, and let her see what she is to enjoy? The Day-break must go before, and Antichrist must behold, how the Light rises up against his Darknes. Cry therefore aloud for Joy, ye blessed, for you shall be gloriously Armed against the Wicked; for I am your King, who Conquer the Kingdom. I come suddenly: *Amen.*

XXIV.

1. My Wife in the Humility of her Heart, and in Faith besought the Lord, by the Elect Maid, that he would reveal in what Church we are at present;

sent ; since according to His own Explication , the Seven Churches in the *Revelation*, do set forth Seven successive Periodical Communities. To which Prayer the Lord was pleased to Answer thus.

Peace be with thee—— How should I be displeased with thee , that thou speakest before me? For I am very Charitable toward thee. Hear then my Word, thou little Dove: Lo! the Church of *Laodicea* fighteth powerfully against the Beast ; and that of *Philadelphia*, in which you are at present, ends gloriously with Spirit and Power in the Believers. And this Church shall compleat, that which I have chosen ; and to it shall be the Gathering together of the Peoples that Believe. This I witness, that thou maist in like manner witness, that it is true. Farewel——

2. Upon the Thirtieth of *March*, MDCXCI. there came this following dear Testimony.

Peace

Peace, Happiness, and Salvation be with you, O ye Elect, whom I have taken up into my Eternal Communion, whom I my self have for my pleasure hallowed in my Eyes. Give ear then ye beloved and blessed of me. The Bride is for my pleasure Everlastingly hallowed, and is in each one singly by me purified, and preserved. Happy are ye, who live in this present day ! All that have been Rebellious must return to their Duty, and all that have gone astray will I bring home again with Joy. But as for the Virgins they are pure, they are cleansed, and set apart, they are Redeemed to be my First-fruits, that so they may be the first to open the Matrix ; therefore are they nearest to me, for they are Redeemed from among Men, they are the Sap and the Balm, which gets vigorously above the Old, and breaks the *Matrix* in the New-birth. And these being made Perfect, who among the Daughters shall be liken'd unto them ? She, the Virgin Bride, shall be a Lioness, and from this moment she shall be

be dear to her Father. *Jacob* is dear to him that begat him, and *Benjamin* above the rest beloved by his Father. A Thousand are the most Beloved, and they that are chosen out before the rest in the Love, are a Thousand which cannot be numbred. Be ye but more simple, O my beloved ; so shall ye understand me, and learn my Wisdom. Live but well, I am with my Love in the midst of you, and by my Truth I knit you fast together. Peace be with you.

3. Concerning this matter, it pleased him in kindness to let us understand more by speaking to us afterward by the same Instrument in this wise.

Peace be with you all that are set apart, whom I love : Happiness, Salvation, and Might be with you. Blessed are ye who believe, and who keep me in the Purity of Truth. Come now, my little Lambs, leap ye upon Mount *Sion* : Come ye Servants of God, gather your selves together under my Wings ; and let every one that will
tak

take strength from me, to overcome the Beast and his Mark. Look ye inwardly into my Truth, and observe it; for I will do many Signs, to the end that Men may understand that I am the LORD. The Hundred Forty and Four Thousand is a great Number, and they are from the beginning Redeemed from among Men, that they might be the First that are Hallowed unto the Lord; who are accordingly from the beginning made Holy to Me, and for a Testimony are they offered up unto Me. Great is the Mystery! Mark it well. These are Virgins, for they have received the Name of my Virginity, and sing the Song which no Body is able to learn but themselves: They come therefore to me upon Mount *Sion*, and are there Sealed for a Witness over all the Sects, before that they can come along with me to the Judgment. But who is able to know in what manner they shall come? They are found True in these last Times; lo, they come in the very last time: Herewith observe well the manifestation

nifestation of the Two Witnesses, and behold how I order all things wisely. I have been, and now I come again in Glory, to rule over mine Enemies; that I may root them out, and destroy their Memory. Lo! when I come, and move the Earth, then shall the Mystery break forth. Be watchful, lift up your Heads, for ye know not yet what ye shall be, till that I come to the Glory. And then when I shall descend in this Glory with all the Elect; ye shall all sing a New Song. Live well ye Blessed Ones; I will give you my Spirit, who shall make the Mystery clear to you, according as I do mean it.

XXV.

1. Concerning the First Resurrection, which is to be in the Time of the Two Great Witnesses, shortly after the expiring of the Twelve Hundred and Threescore Days. Which Resurrection the Lord assures us, in this following Testimony to be Corporeal and Real, and not only Spiritual and Figurative, as some do imagine.

Dear

Dear Friend, I thy Faithful Saviour greet thee. Thou understandest my Truth, how that the Righteous are to stand with me in the Judgment, and that both in Body and Soul. They come likewise with the Two Witnesses, as an Army that is well ordered, and that is adorned with my Strength. Then shall they Execute Justice in my Might, and through it possess the Kingdom. For they are the Children of the First Resurrection, and they shall lift up my Name, and my Judgments.

2. Again the Lord said,

The Dead shall Rise again in like manner as I am Risen, and shall Reign with me in Paradise: But the Jews shall receive their Promise here upon the Earth, according to my Everlasting Truth; I having prepared it for them, and given it unto them.

XXVI.

1. Some time after this, we having now receiv'd such abundant Conviction of the Loving-kindness and Graciousness

ousness of the Lord, it was deem'd not unfit to propose to Him in the Faith this Question, *viz.* How that passage, *Luke 21. 25. And there shall be Signs in the Sun, and in the Moon, and in the Stars,* ought to be understood, whether Litterally or Mystically? The Answer was what follows.

Amen, I say unto thee, there shall be many Signs in the Heavens: For Nature shall be moved, and shall be driven into a disorderly heap; till that in the end there shall be obtained a Rest, through the means of my Almighty Word, even in Nature it self. And thus those who would appear as the bright Stars in their own Knowledge, shall with Nature be shaken; for as much as they are under Nature. And these shall in great disorder drive one another into Wrath, Cruelty, Murder, and such like: And so shall they tumble down, and be darkened. And then shall the Peace-makers, and the Meek, the Child-like, and the Simple be satisfied, and shall enter into Glory.

2. Upon the same Day, which was the Seventh of *May*, the Lord was also pleas'd to Reveal, how by the *Beast* was to be understood Antichrist, by the *Whore* the Popedom, and by the *Two-horned Beast* the *Romish* Clergy, and those that are like to them: And that the great City, or Mystical *Babylon*, is *Rome*, as also some Mysteries concerning the Tribe of *DAN*.

Dear *J—n*, I the Everlasting Truth, the Beginner and Finisher of the Kingdom, Jesus Christ, do say unto thee, that thou hast rightly comprehended the Whore, the Beast, and the great City; for it is I that have made thee to comprehend them: And many shall comprehend this matter, and shall find out yet herein more Wisdom, for I am the Truth, and I will reveal the same even unto Infants. Wherefore be not afraid ye blessed, for the time cometh when it shall be declared openly, and shall be preached in the House-tops. Yea, *Amen*, I have said it: Even the Lord, the Lord.

Now

Now concerning *DAN*, he is a wicked Serpent, a corrupt Generation, that leadeth only unto Darknes, for all wickedness shall meet together in him, and from him shall the Man of Sin be revealed. Therefore not any out of him are Sealed, for they are Vipers; and none of the First-born are found amongst them; but they are all hardened and abominable; out of many Nations, Languages and Tongues. My Spirit shall now lead you into all Truth, and guide you still as little Children in Simplicity, and I will surround you with my Brightness, in such a manner as you may see into my very Heart, how it danceth for Joy. As for those of the Tribe of *Dan*, who do stand in the Judaism, they shall also be Converted, but not all of them. For as many as belong to the Beast, will presently turn back to him, and will receive his Mark.

XXVII.

I. In this manner our Gracious God, and Father in Christ, hath frequently visited us with Testimonies of this
E kind:

kind: And then especially when I was under great Apprehensions from the Threatnings of Enemies, by reason of a Book that was Published, concerning *the Kingdom of Christ*, I was richly Comforted with these words.

Look here, my Brother, it is I who do it; that I may accomplish it; even so, as I have purposed to do it. And if I be thy Tower and thy Fortrefs, who is he that can offend thee? For this reason set up now thy Standard in my Name, for I will destroy them, when I awake up, but I will be with thee, and with thee will I fight against the Enemies; yea, yea, it is I who do it, therefore be thou joyful in my strength, and let nothing hinder thee from doing it, for I am the Lord thy God who accomplish this thing my self. *Amen.*

2. As the Calumnies yet more and more encreased against me, I received still further Comfort, of which this word of Testimony that follows is an Instance.

Be not wearied in patience thou blessed One, even as I am not wearied. However, as for the Implacable, them I will cast out into Darknes: But have thou a good Courage, and be not faint in the Profession of my Truth, for one Day thou shalt be Victorious, and having obtained a glorious

ous Conquest, shalt then Feed upon the Fruits of thy Labour. Therefore be thou refreshed in my strength, which shall be given to thee in abundance.

3. In the same Month I received of the Lord another powerful witness, proceeding from the freeness of his Grace, which pierced me into the Soul and Spirit, yea, into the Marrow and Bones; as may easily be imagined by any one, who shall but weigh the Circumstances which accompanied the same; my Wife, and I, in Company with the Blessed Maid, and with her Mother and Sisters, whom we could not leave alone in the House, took a Journey to *Lubeck*, to set in order all my Affairs, in which by the Decease of my Father, from hence, by reason of my holy Function: I left my Wife and these good Friends at *Lubeck*, and returned Hither by Post. I arrived here upon *Sunday*, and the very same Evening at Six a Clock, I was filled with such a Divine Joy that came upon me, as an Armed Man; as in all my Life I had never felt the like, though my dear Heavenly Father, by the sweet Call of his Mouth, has oftentimes put into me Life and Gladness: In this Joy I had a Foretaste of the Glory of the World to come, and saw in a Moment that which God hath

seem to be introduced. But not being able to be long absent

prepared for those that Love him ; by the means whereof my Heart was so Enlarged, that I thought my self strong enough to throw down Walls and Pillars, but there happening to be some Strangers then at the Table, I concealed this Joy, as much as ever I could, till that it was impossible to hide it longer, and then I began with a Voice of Jubilee to Sing.

Sion heard the Watchmen Sing,
Her Heart inflam'd with Joy does spring,
She wakes, she rises strait, and hastes away :
Her Friend comes down in Glory Bright,
Rich, full of Grace, of Truth, and Might :
Her Morning dawns, her Star proclaims the
Come now Celestial Crown. (Day.
Dear Jesu, God's Eternal Son.
Hosanna.

*Into the Joyful Court we follow all,
And Celebrate with Dance and Festival,
The Happy Nuptial Day.
Hallelujah.*

[The same a little Paraphras'd.]

Hark, hark, from Salem's Tow'rs the Watch-
(men sing!)
The signal of the long-expected King.
And Sion's Courts with loud Hosanna's ring.
See

See how with eager Joy all Hearts around
Tremble, and dance to the Melodious Sound.
She shakes her from the Dust, she flies all Gay
To meet, or to prevent the Glorious Day.
In solemn Pomp her Joy from Heav'n descends,
Him mighty Truth, and ev'ry Grace attends.
She sees her beauteous Morning-star arise,
And bright Aurora Purpling round the Skies.
Now come Dear Glorious Crown, Lord Jesu
(come;
And lead us to our long lost, wish't for, Home.
We into the Inmost Court all follow Thee,
The Glorious, Happy, still Eternity.

[Or thus, according to the Letter.]

Sion heard the Watchmen sing; Her
Heart springeth for Joy. She awaketh,
and riseth up presently: Her Joy cometh
down from Heaven Gloriously: In Grace
strong, in Truth mighty: Her Light
breaketh out, her Star is risen. Now come
dear Crown, Lord Jesu the Son of God.
Hosannah. We all follow into the Joyful
Court, and keep the Supper.

4. My whole Family observ'd this Joy in
me with Astonishment, and my Son's Tu-
tor said, There must certainly some Great
Thing have passed at *Lubeck* at this very
time, and that we were now in the Com-
munion

munion of *Their* Joy. This Adventure, the next Day I sent by the Ordinary Post to my Dear Wife, and the very same Day, being *Monday*, she writ also to me, by a good Friend, what had passed with them at *Lubeck*, in that very same Hour, when I was seiz'd with so extraordinary a Joy. Which Letter I broke open in the presence of Two Pious Young Ladies, who were come thither from *Staden*, on purpose to Visit this Dear B: Maid. And having but a Minute before related to them, that which had happen'd to me upon the *Sunday* Evening, I read to them these words of the said Letter.

Child, prithee write to me, how thou didst find Thy self upon Sunday at Six a Clock in the Afternoon, and whether thou didst not then feel in thy Heart a certain Joy: For about that time the Lord spake to Thee with so much Affection, and so stirr'd thee up, as is not by me expressible. Of which thou maist best judge from the Testimony that is here sent thee.

• 5. Which I afterward read, and is as follows.

Courage! my Elect one: Make haste, and meet me; for I am risen up to come toward thee; yea, toward thee; and therefore come I so lovingly, that I may knit

my

my self unto thee. For mine Heart is wounded, therefore am I so enflamed, and therefore am I so very Zealous for thy sake. Receive then my Living Breath, and Burn thou so, that the Fire of it may give a loud and crackling noise: And let thy Zeal be such, that the Flame of it may break violently forth. For I come leaping upon thee on a sudden, and I throw down the Mountains with the Voice of my Coming. Yea, yea: *Amen! Amen!* I am JEHOVAH the Lord.

6. Having read this, I was mightily surpriz'd, and letting the Two Young Ladies read it themselves, they were much Astonish'd at it, and Magnify'd God, who deals thus wonderfully with his Children. As this now for my own part gave me perfect Satisfaction, that my dear Saviour was resolv'd, by thus raising my Heart, in the very same Hour wherein he gave me this Animating Word, at the distance of Ten [*German*] Miles from hence, to Convince me (as it accordingly did) of the Truth of this Divine Testimony, in such a manner, as I might not hereafter have room for any Doubt of His Words, which should be sent to me at any other time: So on the other side, my Wife, with the rest of our Friends at *Lubeck*, were in like manner

hereby strengthen'd, and by it fully assur'd, even to that Degree as it is not possible to be more, that it was the LORD himself, and no other, who could speak so by this Blessed Lady; as He that is only Powerful to reveal his Wonders in the Hearts of Men, to His own Praise.

XXVIII.

Neither must we pass over what the Lord with great Faithfulness, and Love Answer'd to a certain Godly Doctor, but who was of the Reform'd Religion, and a mighty Defender of *Particularism*; who having hop'd to Convince others of that Opinion, was himself well satisfied to find the Truth, touching Particular Grace and Predestination. This then is the Answer that he receiv'd from the Lord.

Peace be with thee: Hear now my Word, with a simple, child-like Heart. Behold! I the Lord, even the Lord JEHOVAH, who upon the Cherubim and Seraphim am seated, who am from Everlasting, and who bring you forth in my Everlasting Love: How should I, whose Compassion is Everlasting and Unconfined, make a Culling out of some before others? Far be this from my Great and Universal Mercy. Lo, when my Heart was moved, and my Bowels yearned within me, then broke forth the Fire of Love, and passed in the same instant

instant over All Men, that were fallen in *Adam* : And there was no Preference of Any ; for I bear them All in my Womb, even in my Mercy, as if they were but One, yea, as if they were but One cold and lifeless Burden. Then did my Love break forth, and I became Flesh, and gave my self for them, and quickned them all with my Blood throughout, and loosened them from the cold Darknes : For they were before me but as One, and I chose not Any, but suffered my Love to go forth over All. Whosoever then cleaveth not to me, turneth to the Darknes, and his Destruction is not from me ; I am not guilty of it. Who can sound out the Extent of my Love, and of my Mercy ? Which is infinitely greater than you either know or understand. Wherefore forget that which is behind, namely, all impertinent Curiosity ; for my Faithfulness and my Love surpass all Understanding. And follow thou me as a little Child, and so shalt thou live : For he that feareth me, and doth that which is righteous, is well-pleasing in my sight. Behold thou little Worm of *Jacob*, I JESUS CHRIST, the Faithful, and the True, do answer thee in all Mildness and Love ; for I am the Love. Behold , what is it that should cause me to do more for the Salvation of one , than for that of another ?

Far be it from my Faithfulness to do so. For as to *Adam* the Law was given, that he should not eat of the Fruit of the Tree of Knowledge of Good and Evil, but at the same time the will of doing it was not taken from him, so that if he had remained in Simplicity, and not followed his Appetite in eating of this Tree, he should have continued before me in Innocence; whereas through disobedience eating against the Commandment, he fell into Darknes: In like manner all Mankind, that are fallen in him, are under the same Circumstances: They have Light and Darknes set before them, and besides this they have my Spirit, the Spirit of Truth, that unperceivably, and after an hidden manner, inviteth them, and driveth them; for I will not the Death of a Sinner, but that every one be Converted and Live. It doth not yet openly appear, how I am gracious to Call, and to lead with power the whole World out of the Fall; in as much as my Love is over all every where, and is alike to all Men. Whosoever therefore will not be Converted to the Light, but letteth himself be surprized by the Serpent, the same is separated from me, and I watch over that Person for Judgment: And if so it happen that there remain in such some good thing of mine, that shall be for a Witness against

against him. Be thou well assured, that into a Soul which is so impure I do not enter: For after that I have caused my Grace to take care of him, and he receiveth me not, neither heareth my Call unto his Soul, to return from his Fallen Estate, I say unto such, let him that is Wicked be Wicked still; as unto him that is Righteous, let him be Righteous still. Thus it is in very truth: As for thy self be thou doing good, and walking in Simplicity, as becometh a well-instructed Child: For many Errors, and many Divisions shall yet spring forth from these haughty Spirits of Reason; but the Children of the Simple shall be preserved, and then shall the Mystery be unveiled, and they shall be One in Me.

XXIX.

1. Now notwithstanding that we had so many Great Things before us, which God was pleas'd to bestow upon us, in much abundance from the Fountain of his Love and Mercy, we did not communicate them to any one, unless it were to some intimate Friends, in whose Secrecie we could confide: As being very far from seeking by this means to gain our selves a Name. And the B. Maid her self, with her Family, kept this Miracle of God conceal'd for the space of Twelve Years: Neither had it to this very day been ever made Publick, had not the

the bringing it forth been affected by others, and in a wonderful manner. For Persons began to be inquisitive about what should be the meaning of the Visits, which we received from so many Persons of Quality: And there ran a Report up and down, that there was in my House a Maid that had the Falling-sickness, and could Vanish. The Original of which Report was probably this, That this Elect Maid had upon *Whitmonday* receiv'd so great an Elevation of the Spirit, that for more than half an Hour, we beholding her Face all the while as the Face of an Angel, she continually prais'd the LORD, and directed us to him, as to him that was only worthy to receive Praise and Honour. Then we were in Doubt, Whether we ought to hide all that God had done to us? Or whether we ought, if it were demanded of us, plainly and roundly to averr the Truth? Which difficulty press'd us the more, in that it so happen'd, that about this time my Brethren of the Clergy, were afresh extremely busied in the Controversie of Christ's Reign. As we were therefore considering what was best for us to do in this Case, we receiv'd upon the Ninth of *August* this Answer from the Lord.

Peace be with you, O ye that are troubled: I have turned my Face to you, that
I may

I may be gracious unto you. Be not then afraid, for my Thoughts to you-ward are peaceable. If you be quiet, and wait in patience, you will come to see into my Wisdom. Verily I say unto you, a great Mercy is shewn you: And when the Hour shall come, it shall be made all manifest, that you may behold how wisely I have acted. Yea, nothing that I have spoken to you, shall be in vain: Lo, I have said nothing to you in vain: Believe this. For it must be, that every thing yet come to pass, and be accomplished according to my holy Design. O thou Bashful one, that withdrawest thy self, be not asham'd: For I my self will do good unto thee, and thou shalt be greatly honoured in my presence. As I live, it must needs be, that all that is Paradisiacal be again restored, and all that I have spoken be fulfilled. Who is there that knoweth the Glory of my Bride, then when I shall effectually Espouse her, or rather, when the Espousals shall be published? And in like manner as I was manifested in the Flesh to Die

for you, so must the
Blessed * *Gertrude* re-
ceive her Promise,

* This was the
Name of the Mo-
ther of this Elect
Maid, who deceased

the Fourth of *August* this very Year 1691. with
these Words in her Mouth, *Death is become a
Fest.*

when

when that which is Paradisiacal shall come, when the Lambs shall leap on Mount *Lebanon*, and shall wait upon the Marriage. Verily I say unto you, all things must be fulfilled through the Seventh Number: And that which I say to you at this time, you understand not, but the Hour cometh in which ye shall understand it. Be joyful and couragious; for I am the LORD, and I will not suffer you to perish. When therefore the Hour shall come that it shall be required of you, confess and deny not, for I my self will have it to be declared. Be ye then at rest, looking up to my Goodness.

2. Now, behold! just at this very instant, there comes hither a certain Clergy man, who spreads it abroad among diverse Persons, that a Prophetess was here. The Rumour of which coming to the Ears of the Senate, they sent their Secretary to me, to take my Examinations upon this Head. I answer'd, That though I did not pretend to make her pass for a Prophetess, she had receiv'd from God great and extraordinary Gifts, which I would make no difficulty to discover to them, if it were desir'd; requesting in the mean time the favour, that they would let me know the Person who had advis'd them of these things.

things. Hereupon the matter was variously discours'd; and the Calumnies being very many, one of which was, that she had a Spirit of Divination in her; it pleas'd the most Righteous God upon the Eleventh of the same Month, to vindicate her in these Words.

Shout for joy, O ye Nations: And be ye joyful, O ye Heavens. For to vindicate I am risen up, yea, to vindicate my Daughter *Sion*. I will destroy the Blood of the Dragon from the Face of the Earth; for my Wrath is kindled, and who is there that can withhold me? The Foundations upon which he standeth shall be shaken, when I awake up: As for his Boils and his Wounds, behold they shall find no Cure; there shall not be any hope left of healing them. Wherefore I say, as I live I will utterly destroy him, and will cast out his Skull to be devoured by the Dogs. Have Courage then, O Daughter of *Sion*, in all Afflictions; for thou shalt suffer for my Name sake, and shalt be rejected and despised: But rejoice thou, and be of good Heart, for the Light shall be divided from the Darkness, and I the LORD will become to thee a sure Habitation, and a strong Rock. Yea: *Amen*! My Wonders must be revealed, and it must be done so. Wherefore lift up your Heads, and be without

without fear ; for I am in the' midst of you : Yea : *Amen.*

XXX.

As upon the Sixteenth of *August*, it fell out that One in Preaching out of the Second Chapter of the Prophet *Joel*, did not clear him up according to the Sense and Meaning of the Holy Ghost, but maintain'd, that God would give no more such extraordinary Revelations to Mankind ; one of our Friends that was then present, being much troubled at this Explication, was desirous that the Lord our Saviour, who had hitherto witness'd so much favour and condescension towards us, would be pleas'd himself to declare the true Intent of that passage, and to give us his Divine Instruction upon it. And accordingly the next day, He vouchsaf'd to open the Prophet's Meaning, and at the same time to let us see his Wrath against those, who give such Prevaricating Explications to his Prophecies.

I the GOD of *Abraham*, *Isaac*, and *Jacob* ; the God of *Sion* ; will bring out of Mount *Sion* Deliverance to my *Ephraim*, who is the Child of my Love. Verily, as I live, the Fire of my Wrath is kindled, and I am Zealous for the sake of my Word. They imagine Lies, and their Heart is filled with meer Abomination : But I come suddenly,

suddenly, O deceitful Generation, that I may spew you out, for you are a deadly Poyson; and that I may make you a Desolation, say I the LORD, even the LORD. Observe then, dear *Sion*, that the Total Accomplishment of my Word written by *Joel*, is yet to come. For my Spirit cometh then upon all Flesh, in a greater measure than that in which it came upon my Apostles, which was no more than, as it were, a foretaste of what is yet to be. And then was the fulfilling of it published, in that manner that it is yet to be done, when even Sucking Children shall receive the Spirit to such a degree, as not only to see Visions, but also to interpret them. Then shall such a Faith appear, as by it greater Works shall be wrought, than those which I have wrought: And when one saith to the Mountain, be thou lifted up, and be thou cast into the Sea; it shall be done accordingly. And then will I shew such Signs as ye have not yet seen, and such as never yet have been in the former Times before you. What should I speak to the Winds, or let my Words be without effect? No, far be it from me. But those who make my Word to lye, and who will not suffer it to abide in its strength, must come to perdition. Wo to you who Preach but your Imaginations! Let every one take good heed,

to that which he doth: For I am the LORD, and will maintain my Word. But whosoever would blacken it, or would apply it to his unclean Brutish Thoughts, may find it an hard matter to contest with me: For I roar as a Lion against every Abomination, and I break forth as Smoke out of the Forest, to dry up the false Cedars, which without are very beautiful, but within are filled with the Abominations of Dogs. Wherefore I have a loathing unto them. and will dreadfully come upon them, and will root them out, and will cast them into the deep of the Bottomless Pit, where is weeping and gnashing of Teeth. But thou O my *Sion*, and *Ephraim* my Beloved, fear not; for I am thy Friend, and I am with thee. *Amen.*

XXXI.

Soon after this, the Elect Maid, that she might set in order her Domestick Affairs upon the Death of her Mother, parted from me, being accompanied with her Sister. In the mean while a Report was rais'd, how it was I my self that had spoken by this Maid, and had made use of God's Name to give a colour to that which I pretended to establish for a Divine Truth, which had to this time been so generally spoken against; doing herein as *Numa Pompilius* with his Goddess *Aegeria*, to make the People of
Rome

Rome receive that which he himself spake through her. As this was said to a Person of great Quality, he answer'd, as I have been inform'd, That the Cheat might easily be discover'd, by Writing to this Maid, who was then in a Place which was near Four and Twenty *German* Miles remote from me, and proposing to her some Questions in a Letter that should be Seal'd, desiring her to send the same back again Seal'd, and together with it an Answer. This was accordingly done; and there came an Answer in few days to this Person of Quality, who was at that time not so far distant as I was: Whence the Conclusion is evident that it could not be me, but that it must be an higher Hand, that spake thro' her. The Answer is this:

Peace be with thee; hear my Word, O my Servant. Behold, I am the Spring of Life, and no Body cometh to me, but whom the Father draweth: Therefore give heed to my Word. I purifie and sanctifie every one, for they are every one in the Father. And I finish my Work above all Reason; and I replenish every thing with Beauty; for I am the Light of the World. I go forth in Sanctification over all, in all the Depths and Breadths; and have no respect for Persons, but my Love is spread abroad as a Covering, over Seeds and Seeds, o-

(a) Births. ver (a) Generations to Generations: In all Myſterious Deeps my Love paſſeth forth over all. For who is he that can ſound out my Ways and my Wiſdom? Behold I the God of Heaven and Earth go forth in all my Doings, and no Body can comprehend them. I ſee well thy Writings, and even the depths of thine Heart: For before me every thing is diſcovered, and laid open. Therefore comprehend thou well my Word, and acknowledge my Wiſdom according to my meaning. Behold! I JEHOVAH have ſaid it, who am made manifeſt, and am about to Judge the World. I come upon the Wings of the Cherubims; no Body can comprehend me, or know me, but he that is humbled before me. What is it therefore that thou keepeſt in thy Mind, as though thou didſt comprehend it? Verily, verily, I ſay unto thee, even I the Lord; the Lord, that the time cometh, when it ſhall be ſaid, Thou ſhalt know my Name according to my Counſel and my Meaning. I will do it my ſelf in thee: Thou, whom I will form unto me, that thou mayeſt be in me, ſhalt be mine Inſtrument: And many Spirits I do bind together in one, and do teach by my Arm the Divine Generation to Fight. I have loved thee from all time my Sion, and dear *Ephraim*:
Be

Be strong as a Lion of *Judah*, and come from the North. I know it, and all things are manifest before me, but thou knowest not as yet that which I have now spoken unto thee: And it is a strange saying to thee, and it must be so till that my Hour is come. Go then in Peace: Thou needest not to know any more at present; stand thou only quiet in my Meekness and Patience, and be firmly grounded in my Love which endureth for ever, and resist me not. For I am the LORD, who am with thee, and who leave thee not alone: Be then of good Courage, and live well; yea, *Amen*.

We also receiv'd from the same Place an Encouragement, not to conceal the Truth which had been entrusted to us, but to publish the same; to the end that it might be Openly Confess'd and Own'd.

As I live, saith the LORD, even I the LORD do say it: Return again ye Children of Men: And to the Islands I say, Fly before my presence; and to the Rocks, be ye Opened. As I sit upon the Cherubim and the Seraphim, and rule over all Kings, so verily will I make an end of *Edom*, and will root out the Whore of *Babel*. She shall eat her self all her Abomination, and all the Storms of her Fury shall fall upon her own Head: For she sitteth and lurketh privily

(b) Mode.

vily upon all the Borders, that she may destroy (b) my Manner, which I have bestowed upon my Daughter of *Sion*, to instruct her how to lift up her Eyes toward me, and to serve me with all Faithfulness. Sit still a little while with patience: For behold I come unto thee suddenly, whom I preserve as the Apple of mine Eye, and I anoint thy Head with Precious Oyl; for thou art mine. He that hath begun, let him remain with the Truth: And he that hath opened his Mouth, let him finish it, and not be silent; for the perverseness is grown very great: But mine Arm is made more powerful yet, and my Truth overcometh. Watch now, and Believe, for the Hour is come: Display the Banners, give a mighty shout, and magnifie my Name; for I am in the midst of you. Yea. *Amen!* Be not fearful, but couragious: For I am your Help and Victory.

At the same time she also sent us from the Place whither she was gone, that which had between Four and Five Years before been dictated to her by the LORD upon the XXth Chapter of the *Revelations*, which has been already Inserted in the Xth Section. And I can say in the presence of God, that before this time I had never seen it with mine

mine Eyes, or known in what words it was conceiv'd ; although she had made some mention in her Mother's Life-time, of her having had for a good while such a Manifestation given her.

XXXII.

Now as this Elect Maid was upon her Journey to return hither, and some Persons of High Quality in the World, that had been acquainted with her Sister that was dead, and long heard of the Grace which God had conferr'd upon her, were very desirous to see her ; we going out some Miles to meet her, were obliged to pass by that very Place, where these Persons then were. And being by them invited, we went along with Her, and her Sisters to them, and gave them an account of what Extraordinary Gifts God had bestowed upon Her, and how wonderfully he is pleas'd to reveal himself in this last Age. Although there were here some Gainsayers, yet God left us not without a Blessing. For as there arose a great desire to be satisfied, whether God, whose Mercy is so highly extoll'd in the Holy Scriptures, did everlastingly, and without distinction reject the Heathen, and all such, either among the Jews or Christians, as are in a False Religion ? And it being ask'd, Whether this Question might be propos'd to the Lord ?

it was done so accordingly. And this was the Answer which came.

As Heaven is prepared by my Might, and by my Will; as I am from Everlasting, and in me is no Beginning, or End, Besides what I beget, as it were, in my self, and make a Beginning and an End; so true is this my Word, which in Meekness and Long-suffering I do speak. It is well-pleasing, and it is my holy Counsel and Will, that Men should believe righteously of me, even as I have revealed my self in the Scriptures, when not drawn aside with one's own Reason, but opened with, and by the Holy Ghost: who is promised to, and resteth upon all those that are upright in my sight. As for those who Fight against my Truth, with pretence of knowing better, and trust to the darkness of their own imaginary Reason, they go down into darkness, be they of whatsoever Religion they will. But as many as love me, and seek seriously to be sanctified by me, not being content to believe outwardly, which is without Foundation, or to sit still with outward Worship, but searching after me in the Ground of their Hearts, in Spirit and Truth; they find Grace before me, and with me, in all Generations, and in all Religions: If so that they do not wittingly, and after that they are once convinced, deny

deny me the Everlasting Son of the Father. For all must go to the Father by me, and all must be purified in me; for out of me there is nothing of Purity. The Ignorant let no Man presume to condemn: for who is there to Judge them but I? And my Judgment is Righteous, and for this cause they are not judged to Everlasting Misery: Otherwise my Judgment would not be Righteous. Here is the depth of my Secrets: All must praise me, and be subdued to my Truth, and be hallowed and washed thro' me: All must be put under me, and thro' me be made Righteous in the true acknowledgment, that I am the Lord. But how this shall be done, and how it shall be accomplished in the very Heathens, ye are not yet able to comprehend; and therefore I do not explain it to you. This is my word, and the Testimony of Truth: For I the Lord, even the Lord JEHOVAH have spoken it, who can do beyond all comparison more than ye are able to comprehend. Watch, for I come.

XXXIII.

After some days there came to this B. Maid a Principal Officer, who deliver'd to her a Seal'd Letter, which he said came from a Person of Quality. The Name of whom he told her, which afterwards was found to be a meer Falshood, and pray'd her

her to propose the same, as from the said Person, to the Lord. The Answer was this;

I the Lord of Hosts, who come upon a Cherub, who destroy all Falshood, and root out all Deceitfulness; even I it is who speak here. Who is it that persecuteth me? And who is it that is not discovered before me? I say unto thee, Repent, Awake; for it is high time, and I am coming to thee; yea, I come speedily. For my Love and Mercy is great: And to such as have a clean Heart, free from all filthiness and dead Works, I am gracious, and hear their Cry, Sighs, and Moans. And Lo! this is my Will, and the Testimony which I give to every one, that whosoever shall lay hold on me with a pure Heart, and with a strong Faith, the same shall attain to all that remaineth, and shall even in all things be able to find it. Yea: *Amen.* I the LORD, even the LORD, who speak with my Voice as the Voice of Thunder, have witnessed this, and spoken this: And there is none that can withstand me. For I am risen up, and do many Signs and Wonders: And blessed is that Person who loveth me, and keepeth my Commandments; for at the end it shall go well with him. See that thou mistake me not, so as to do any thing that may mislead thee:
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Follow that which is right before me, according as I do in thy Conscience witness to thee in the Truth, and be godlily-minded; and so shalt thou, with me, be well led, and shalt dwell with me in the Light, and not be cast out into the Darkness. This is enough for thee, and I say no more.

A little while after, the aforesaid Officer sent a Letter Seal'd, in his own Name, which the Blessed Maid receiv'd, thinking that he had enquir'd something of the Lord, from a remorse of Conscience. And this I thought too, for as much as he had frequently said to me, that he wish'd to discourse with me about God, and in what manner one might advance in Piety: And hence I could not but conclude, that the Lord would give him a gracious Answer. But we were struck with a mighty Astonishment, when we read the Lord's fierce Answer: Which behold.

I the LORD have in abhorrence the Blood-guilty, and the False: And he that is Wicked shall not stand before me. Therefore take away the Evil from before mine Eyes; that this my Word may not become to thee a Terrible Judgment, in the Day of my Wrath: For I am a consuming Fire.

The Elect Virgin made a difficulty of sending him presently this dreadful Testimony : Whereupon she sent him back his Letter Sealed, without having open'd it, and wrote to him at the same time, that she had receiv'd a very harsh Answer, which startled her, the which if he desir'd to see, he might send for ; which he did the next day. After some few days he came to Visit us, and speaking about the matter of the Letter, he told us what had been in it, which was such a Question, as at which he might for ever blush. But he confess'd that he had not well done in it : However he endeavour'd to excuse himself with this, that in the first Letter, among other Religions Questions, he had demanded something concerning the Word *Sacrament* ; which having not been exactly answer'd to, he did not think it was the Lord who spake by her. And this he said was the Reason, why he had put such sort of Questions into the Second Letter ; which notwithstanding he wish'd he had never done. He also confess'd that the First Letter was written by himself, and not by a Person of Quality, as he had before pretended. As we then read over again the First Answer, we saw clearly that it agreed exactly to him, containing an express mention of Deceit and Falshood, as also that one ought not to resist

resist the Lord, to whom all things are discover'd, and from whom nothing is hid. Lastly, That he should take care not to be mistaken so to mislead himself; nor to do any thing which might not succeed well with him, or lead him into Evil. So that in the First the Lord would answer him not to his Questions, but to his Heart: And in the Last he hath given him very sharp menacing words, that so he might not persist to kick against the prickles. God grant that these Testimonies may pierce into his Heart, that he may be Converted, and do true Repentance.

XXXIV.

Upon this Encounter the B. Maid became somewhat more reserv'd, and resolv'd not to receive for the future any Letter that should be Seal'd, from any Person whatsoever; since she must do it in doubt, and could not know whether it be writ from an Heart that is upright and humbled before God, or not. She therefore neither would, nor could, after this unpleasant Experience, propose to the Lord the Treachery and Abomination of any one else. And concluded not to propose to Him any thing, but what should proceed from an humble Heart, wanting to be satisfied. And in this Resolution she hath

hath been Confirm'd by the Lord himself ; who spake to her in this manner.

I am Holy ; therefore let every one that cometh to Ask of me, examine himself well whether he be likewise of a clean Heart : And if not, let him not think that I should visit him in my Word to Answer him. For this end hold thou to Me, for I will not that thy Righteous Soul should be importuned by the impure Wretches of this World. Go out from their Abominations, and receive not any thing at all from them : For I am the LORD. Nay even those who love Me, if they come not to me in a Child-like and Humble Heart, they shall not be heard by me. Let every one that dareth to lift up his Eyes toward me, come himself to me with his Heart, and not by Letter ; and I will answer him willingly, and will not shut him out. I go before in Love : For hitherto have I spoken in patience , but they would make an ill use of it, and would make thee to sin without thy knowledge. Break then the Cords, and suffer not thy self to be bound, and take nothing from them , but only from such as are true-hearted and humble : Such will I hear, when they complain ; and will answer, when they enquire not out of Curiosity.

Now although the Lord will not Answer such Curious Enquirers, and She Sanctify'd and Purify'd in the Blood of Christ, will not admit of such like Questions; yet nevertheless He was the very same day so Good, as to give us that which follows.

Courage My *SION*! thou dear *Shulamite* shalt now go suddenly forth out of *Babylon*. I will give to thee the Wings of Righteousness, that thou mayest fly away from the Abomination of *Babel*: Thou shalt have no Communion with her, that so thou mayest not be polluted. For I will have thee to be clean, and without Spot: I will cloath thee with the Saphir, and will Crown thee with Righteousness. For thou hast been rudely treated, and thy Wounds have been very bad; but now it is all over. For the Vine beginneth to put forth its Branches, and I take pleasure in my Bride; for she is become lovely in my Eyes: Therefore will I deck her with Light and Glory, without measure, and she shall find that I deal kindly with her. Let then the *Babylonian* Wicked insult over you with all their might: Be ye not dismayed hereat; I am your Buckler, your Defence, and your Armour; and with Justice I cover you as with a Garment. I the LORD am arming my self to fight for you with a Mighty Arm: For now is the time
that

that Light and Darknes must be separated from each other ; that so *SION* may dwell before Me. And verily, the Cherubs with Thrones and Principalities are in Array to Fight for *Sion* against *Babel*. But take this in a right Sense: The Battel is for the sake of *Sion's* Spirit, that her Cause may be strengthn'd and made certain, and that there may be a Separation from the Works of *Babel*. For this end it is time that ye watch, and stand upon your Guards Night and Day: For I come, and do sound all the Depths. And therefore I witness thus, and will witness in all Languages and Tongues, and will pour out my Spirit largely, and adorn my Bride as to the Marriage-feast, yea, as to the Triumph. She shall cry aloud for Joy, and magnifie my Name aforehand. When all this shall be transacted before in the Spirit; then shall the Decree, (or Curse) come forth against *Babel*: And *Sion* shall then be as an Armed Man, and I as a Roaring Lion, against *Babel* and all her Abominations: And then shall the Iudgment be revealed and come forth. Wo to you ye Earthly-minded Men when I come. Of whom is that saying true, That I shall not find Faith upon the Earth. But Blessed are the Simple and the Children, for unto such doth the Kingdom belong. Therefore be still, rest in humility,

humility, and fear not ; for I am before you. Again I say, Blessed are the little Children ; for of such is the Kingdom of Heaven : Yea, yea, *Amen* ! say I the Lord of Lords, the God and Saviour in the Spirit of these Children. Wherefore study that you may become like to them ; and so shall ye be made all Light. Rejoice ye, for the Victory is to *Sion*.

XXXV.

Before I consider the Questions, I shall from some Passages of holy Scripture succinctly prove, that God never declar'd it to be his Will that there should be no more Apparitions or Revelations, after our Saviours Ascension ; but that on the contrary he hath given express Promises in his Word, that before the Dreadful Day of the Lord, he will send forth his Scribes Learned in the Kingdom of Heaven, his Wisemen and Prophets for a Warning to the World, and for an Encouragement to his Faithful Servants. Neither have we any room for Doubt, as to the Divinity of these Visions and Revelations ; if once it appear, that the Lord, according to his holy Purpose, and Will, doth really, and according to the Rules laid down by Mr. *Fabricius*, Superintendent-General of *Pomerania*,

G

* De Probatione
Visionum.

rania, in his Discourse
* of the Trial of Visions,
give to his Children in
all Ages of the Church
such Manifestations as these. Of which
the said Author has Collected together a
great number of Examples from Approv'd
Fathers, Doctors, and other Writers.

XXXVI.

That God therefore will (for that he
may if he will, I suppose there is no Divine
will deny) grant such like Apparitions,
and extraordinary Revelations, I prove
first from the Prophet *Joel*, Chap. 2. of
which take this brief Account. Now that
the Contents of this Chapter have never
yet been Accomplish'd since the time of *Joel*,
will be put out of all Dispute. The time
in which he Propheesied is not express'd,
but however certain it is that it was be-
fore the Captivity of *Babylon*. Let us then
see whether the Propheesie contain'd in this
Chapter, can have had its fulfilling, ei-
ther in the Calamity which the City of *Jerusalem*,
and the People of the *Jews* suffer'd
by *Nebuchadnezzar*, or in that other brought
upon them by *Titus Vespasian*. Now it is
certain by these Verses, viz. 1, 7, 9, and
11. that when this Chapter must have its
Accomplishment, then Mount *Sion* must be
in a good Estate, and the City of *Jerusalem*

Jerusalem, with its Temple, be standing. Moreover in *ver.*-2. a Day, which is call'd the Day of the Lord, is describ'd as a Day of Darkness, and of Gloominess, of Clouds, and of thick Darkness: And this shall herein consist, that a mighty and strong People, of whom there has not been ever the like, neither shall be any more to all Eternity; shall come upon *Jerusalem* as the Morning spread upon the Mountains. Now that this cannot be said of the *Babylonish* Army, namely, that it was a People so Mighty, as there hath never been the like of them, nor ever shall be again in all Generations, or to all Eternity; will easily be granted by all the World. And that this cannot be understood here of the *Roman* Army, is no less evident. For those that pretend this Chapter is already fulfill'd, must at the same time own, that if the Holy Ghost, in *ver.* 28. was poured out in the first *Pentecost*, and if the *Romans* did not Besiege and Destroy *Jerusalem*, but till Forty Years afterward, it is impossible that in the Second Verse mention could be made of this Army. From the Third Verse to the Ninth, the manner in which this Army shall March is describ'd. In the Tenth it is said, That the Earth shall quake before it, the Heavens tremble, the Sun and the Moon be dark, and the Stars withdraw their shining. In

the Eleventh, the Lord utters his Voice before His Army, which shall be very great and strong, and shall execute his Word, in such wise, that this Day of the Lord shall be a Day so great, and so terrible, that none shall be able to abide it. That all this should be done by the *Babylonian* Army is not probable, either from Scripture, or from any other Writer; and much less by the *Roman*, to which the very Order of the Prophet, will not permit us to apply it, as hath been already said. From the Twelfth to the Sixteenth Verse, the Prophet gives Counsel, how the Inhabitants of *Jerusalem* ought to behave themselves, and what they ought to do to be exempted from the Calamity. Which besides can have no manner of Application to the *Babylonian* Expedition, since it was known out of the Prophet, that not only at that time there would not be any Remedy, but that the *Jews* were bound according to God's Will, to surrender themselves up to the *Babylonians*; which since they refus'd to do, the King, together with the Nobles, made hereby the Misery to fall heavier upon themselves, their City, and their People, and so drew down upon themselves their own Ruin. In the 17th He prosecutes his Counsel, by advising the Priests, the Ministers of the Lord, to weep between the Porch and the Altar,
and

and to say, Spare thy People, O Lord, and give not thine Heritage to reproach, that the Heathen should rule over them: Wherefore wilt thou let it be a By-word amongst the Nations, Where is their God? Hereupon follows in the 18th Verse till the 27th, the Answer of this Prayer, namely, that God would be Jealous for his Land, and pity his People. Now it is not found that either the Priests then made such a Prayer betwixt the Porch and the Altar; or that the Answer, which is here promis'd to such a Prayer, did follow: The Temple, with the whole City of Jerusalem, and the Land of Canaan being destroy'd and made desolate. Neither did this at all come to pass in the Destruction from the Romans, but the Temple was reduc'd to Ashes some Weeks before the City, and then there follow'd not any Relief, but such a Desolation as endureth yet to this very day. Nay, the Order which the Prophet observes, will not at all permit, as hath been said already, that the Destruction of Jerusalem by the Romans should be apply'd hereto: Since that which now follows in the Text, must according to the Sentiment of those who believe this Prophecie already fulfill'd, have been Forty Years before the Destruction of Jerusalem, which nevertheless the Prophet puts after the Calamity, which he describes here, and which

shall come upon *Jerusalem*. For after that this shall be, after that *Jerusalem* shall be Environ'd, after that it's Walls shall be Scal'd, and after that the Enemies shall be as it were Masters of the City: After that the People shall be hereby Converted to the Lord, and after that the Priests shall send up to Him their Groans and Supplications, and that He shall hear these Groans and these Supplications, shall spare his Land, and his People, shall repel the Enemies, and lastly, shall cause them to see again, and to enjoy much Prosperity; then will the Lord, after all this, pour out his Spirit upon all Flesh, and the Sons, and the Daughters shall Prophecie, &c. Now this having not come to pass upon the *Babylonian* Captivity and Destruction, and yet much less upon the *Roman*; and since that which after this Promise happen'd in *Pentecost* to the Apostles, preceded the latter by many Years; it is certain, that the Prophetical Text has not hitherto had its Total Accomplishment to this present day, but that necessarily the Time, wherein it must and shall be accomplish'd, is yet to come; it being impossible for the Word to Lie. And this is also Confirm'd by the Third Chapter, whose Coherence with the Second is indissoluble, that *in those days, and in that time*, when that which is promis'd in the Second Chapter shall be fulfill'd, he (the Lord) shall bring

again the Captivity of Judah and Jerusalem : In which nevertheless *Judah* and *Jerusalem* have, since the pouring out of the Holy Spirit upon the Day of *Pentecost*, been already more than Sixteen Hundred Years, and still are in it. Besides there is also express'd such a Promise in the 28th and 29th Verses of the Second Chapter, which could not be Accomplish'd in the Apostles, seeing that after this the Spirit ought to be pour'd out upon all Flesh, in such a manner, as that their Sons and Daughters should Prophecie, their Old Men should dream Dreams, and their Boys should see Visions, and that also in those days upon their Men-servants, and upon their Maid-servants, should the Spirit be poured out. Now the Apostles are not *all Flesh* : And much less can it be said of them that they are call'd Sons and Daughters, Boys, Men-servants and Maid-servants, and at the very same time likewise Old Men. It is true, that in the First *Pentecost* of the New Testament, there came upon the Apostles that which the Lord hath here promis'd, yet this was very far from fulfilling the Prophecie : This was only a Beginning, and a Foretaste, of which the Total Accomplishment is yet to be expected. And this is also sufficiently evident from the very words of the Apostle *Peter*, *Acts* 2. 39. that the Promise was

to them, and to their Children, and to all that were afar, whom the Lord our God should call. Wherefore since the Day here describ'd, even the Terrible Day of the Lord, is not yet come, nor shall come, but in the time of the Sixth Seal, *Rev. 6.* And since the effectual Deliverance of God has not, according to what has been already prov'd, been given upon the Prayers of the Priests in the time of the Captivity of *Babylon*, or of the Destruction of *Jerusalem*: Which Deliverance ought nevertheless to be effected at the same time, with the Fact here describ'd by *Joel*, in such a manner, that God will appear Jealous for his People, and will pity them: And in the third place, since that to this present day the Captivity of *Judah*, and of *Jerusalem*, is not turn'd away, nor all the Heathens judged, and much less in the Valley of *Jehosaphat*, *Joel 3. 2, 9, 10, 11, 12.* which the 14th Chapter of the *Revelations*, compar'd with the Third of this Prophet, *ver. 13.* lays down as a thing which ought yet to come: And lastly, since the 16, 17, 18, 19, 20, and 21 Verses, are not hitherto in their power executed, namely, that *Jerusalem* shall be Holy, and that no Stranger shall pass through her any more; but that *Judah* shall abide for ever, and *Jerusalem* from Generations to Generations: It is not

to

to be doubted, upon all these Considerations, but that God will according to his Promise, *After that time I will pour out my Spirit upon all Flesh*, cause such Visions, Prophecies and Revelations as are here describ'd, effectually to be in this Latter Time; in like manner, as he hath by many Powerful Testimonies witness'd to the same, by the Elect Virgin, and confirm'd us in the expectation of its future Completion.

XXXVII.

In the Holy *Revelation* of Jesus Christ, (for this ought to be the Title of that Holy Book, according to *Chap. 1.* where it is said, That God gave this *Revelation* unto Jesus Christ, to shew unto his Servants) there is also found a clear Argument of God's Will; that he will send his Two Witnesses, Adorn'd with very many singular Powers, true Miracles, and consequently many Extraordinary Gifts; who shall Prophecie Twelve Hundred and Sixty Days, *Rev. 11. 3, &c.* This is done in the *Fifth Seal*, in which their Companions, and they both at the last, when they shall have finish'd their Testimony, shall be kill'd, and after Three Days and an Half, shall truly and bodily rise again, to the Terrour of their Enemies, and ascend up to Heaven in the Clouds, their Enemies beholding them.

Now

Now that this has not been hitherto Accomplish'd is evident, in that the Miracles which are here specify'd, as for instance, That they should go forth in the Power of *Moses* and of *Elias*, and cause Fire to fall from Heaven, and turn the Waters into Blood, and shut Heaven for the space of Three Years and an Half (as did *Elias*, *Jam. 4.*) to the end it rain not ; have not been yet seen. Besides the Judgment which follows after the Twelve Hundred and Threescore Days, is not yet come, which shall be at the *Second Wo*, in the *Sixth Trumpet* : After which shall quickly succeed the *Third Wo* of the Seven Vials of Wrath, being the Seven last Plagues in the *Seventh Trumpet* ; and shall make an end of *Babylon*, and of the Enemies of God, to the glorious bringing forth of a Better Time ; of which it is said, *Now are the Kingdoms of the World, become the Kingdoms of the LORD, and of his CHRIST* : And also, *We give thee thanks, O Lord God Almighty, who art, and wast, and art to come, because thou hast taken to thy self great Power and Dominion*, *Rev. 11. 15, 17.* Whereas at this time *Babylon* is standing in its full Vigour ; therefore the Witnesses are still to come. But about the time that *Babylon* shall be Judg'd, the Two Witnesses which are sent by Christ, shall before give their Testimony
by

by Prophecies and Miracles, according to God's Promise, in which his Will is contained.

That God should do such Miracles as these in the Last Time, was both foreseen and believ'd by that dear Man of God *Luther*, who in his Commentary upon the First Book of *Moses*, thus delivers himself;

(a) 'When *Noah* and
'his Sons had a long
'while Preach'd, ac-
'cusing the Wicked-
'ness of the World,
'the Lord at last
'shews, that he also
'saw the Wickedness,
'and would revenge
'it. This in some
'Degree we also at
'this day expect: Nor
'is it to be doubted,
'but that there will
'be **SOME PERSONS**,
'to whom this Future

'Destruction of the World shall be reveal-
'ed. Unless perhaps this Destruction may
'be the Last Day, and the Final Judgment,
'which we indeed do hope. And in his
Preface

(a) Postquam *Noah*
& sui diu clamaverunt,
accusantes malitiam
Mundi, ostendit tandem
Dominus, se quoque il-
lam malitiam videre, &
ulcisci velle. Hunc se-
cundum gradum nos
quoque Hodie expecta-
mus, nec dubium est,
quin erunt **ALIIQUI**
HOMINES, quibus re-
velabitur ista mundi per-
ditio futura. Nisi forte
ea perditio erit dies no-
vissimus & extremum
judicium, quod sane op-
tamus. *Et Lat. f. m.*
122. a.

(b) Hic mos est Domino Deo nostro, ut, quoties insignis aliqua rerum mutatio instat, quoties egregium aliquod malum imminet, mittat Prophetas suos, aut Ministros verbi, qui verbum nuncient, qui futura mala prædicent; ut saltem Aliqui convertantur, & ad poenitentiam reducantur.
Tom. III. Jen. Lat.

(c) Tom. IX. Edit. Wittemberg. Germ. f. m. 268, 269, seq.

Switzerland to Friar *Nicolas Van Felsen*, and was before written by *Charles de Bouillon*; and he hath made to it a Preface, to shew in what manner we ought to make Reflection upon such Signs and Miracles, which Christ hath given to the Papacy. And do we not also read in the *Confession of Ausbourg*,

(d) Apolog. Aug. Conf. *De Votis Monasticis*.

Preface upon *Amos* he says; (b) 'This is 'the manner with the 'Lord our God, as 'often as any Signal 'Revolution is at 'hand, or any notable Evil doth impend, to send his 'Prophets and Ministers of his Word, 'who may Preach the 'Word, and Foretel

'the Evils that are to come; that some at least may be Converted, and Call'd to Repentance. Also in the *German* Edition of his Works, he hath the (c) Vision concerning the Pope, which happen'd in as in Our Symbolical or Canonical Book, the (d) Prophecie of *John of Hilten*, how that

that in the Year MDXVI. there should come one that should Preach against the Disorder of the Monks; which was fulfill'd accordingly in *Luther*? So also the Clergy of *Lubeck*, *Hambourg*, and *Lunenburg*, in their *Apology against the Patron, of the Revelation of Guzman*, would not at all declare that they did

(e) Simply and Absolutely reject and condemn all Visions

(e) Part. 1. p. 84, &c. 269. 297.

and Revelations of these Times. *Baldwinus* confirms the same with these Words;

(f) 'We do not doubt that God doth yet sometimes reveal to Some Future Things pertaining to Church and State, which are to be Declar'd for the Good of Men. There are

(f) Non dubitamus Deum Adhuc nonnullis interdum revelare Futura, quæ ad Ecclesiæ & Reipub. statum pertinent, in usum hominum annuntianda. *Comment. sup. Ep. 1. Tim. 4.* p. 251.

also other Divines of Authority, who assert the same thing, whom we omit; as being to be found in the aforesaid *Fabricius*.

XXXVIII.

For a Conclusion, I shall yet add here one Considerable Testimony, which we receiv'd from the Lord, by this Blessed Lady, this

this present Year MDCXCI. And it is this.

Dear Friends, peace be with you : Stir up one another in my Love, and give me your Heart wholly; to the end I may dwell in it with all my Fulness: And have no fear then, for I am your Defence, and your Shield, and my Loving-kindness I will not turn away from you, but will fill you with good things. I will give you to drink of Pleasure, I will sanctifie the bashful, I will take care of the feeble, I will refresh the weary, and will keep mine Eye upon those that are unstable; for I am the Everlasting Love and Friendship. From me proceedeth the Light, for I am the Light of the World; and whosoever cometh to me must walk in the Light, and have in himself the Works of the Light, and depart from that which is unclean. Make ready to divert me, O my Sister, who art to me as a rich Odour: Drive away every thing that hindereth thee; and be cheerful. Pass mightily on, let nothing stop thee, O Daughter of *Sion*; for behold, I gird thy Loins with Truth: Let thy Marching be stately, as the little Hills of God, and let my Voice be to thee a Melodious Sound, that thou mayest go leaping with sure steps, with shouts of Joy, and great Acclamations, to embrace me in the way, where I wait

wait for thee. Come then, my Dove, O thou Godly one, who art clean, chaste, and spotless: For thou art escaped from out of the Abominations of *Babylon*, and all her Darknes is to thee abominable, and her Deeds loathsom. Ah! How shall I sufficiently expresse, how exceedingly I now love thee, when I am become one Spirit with thee? Now are we made one, now is my Love fill'd up in thee, my whole Heart floweth into thee, I shine in thee, and my Glory beholdeth it self in thee as in a Glass. Such is my Spouse, such is my Fair One, as the very Angels long to behold her. Behold, how thou hast wounded mine Heart! I am thine, and thou art mine. In this manner do I comprehend in One, all that are fled out from the accursed Works of *Babel*, and are of pure Hearts. This is the Dove, this is the Beloved, as it shall be filled up and glorified. Wherefore be not at all cast down, ye who have the Heart pure: I will make to you an Help, which *Babel* shall not be able to resist: Yea, I will make it, even I the Lord, the LORD. For I see your Hunger and Thirst, after my Righteousness, and your loathing of the Works of *Babel*. Therefore will I be good unto you, and will strengthen your Courage, that you may have no Communion with the Whore, or be defiled with

with her Uncleanneſs. Labour then, that with Indignation againſt her, ye may be freed from the filthineſs, which it may be do yet ſtick to the Soles of your Feet: and caſt her Whoriſh Works into her Eyes, to the end that her ſhame may fall upon her Head, and that I may force her to eat up her own Abominations. For I will overturn her, ſay I the Lord, the LORD; yea, I will overturn her, and will recompence it upon her own Head. Thoſe at whom ſhe now laugheth, ſhall recompence her ſhame, diſhonour, deriſion and contempt, Tenfold in her Boſom; for I the Lord, the LORD, have ſpoken it. And againſt you, ye Fooliſh Daughters, I ſay this: Ye hope in vain, your hope ſhall vaniſh, for I will ſhut the Door againſt you. Believe ye that you have ſtill time to riſe up? What mean you to cloath your ſelves in my Robe, and to do the Luſts of the Fleſh in the Faith, and to have ſtill delight in the ſecret Pleaſures of *Babylon*? Why inſult ye over me? Think ye that I do not ſee your Works? How is it that ye look upon me with one Eye, and turn the other to *Babel*; and yet would conſtrain me, and go in unto me? Verily I ſay unto you, I will make you Aſham'd, and will ſhut the Door againſt you, and turn you away. Obſerve this well, and flatter
not

not your selves, then shall it be well with you : This is what I say and swear to you.

XXXIX.

From hence may arise this Question in the first place : Supposing that to any one among you it hath happen'd, or should hereafter happen, that which hath happen'd to me, as that he should receive in his Heart, a powerful and convincing Resolution from God's Prophetical Word, as it is contain'd in the Scripture, concerning the Last Times, and the Thousand Years Reign of Christ, with all that depends upon it ; and that then afterward he should receive from God, by a most precious Instrument of his, a very clear Testimony in Writing, with full Conviction of Heart, that he had rightly comprehended from the Scripture the Truth of this Kingdom, and of the Judgments impending upon the World, to the leading forth the Children of God ; and that he ought to declare the same before all the World ; how is he oblig'd to behave himself in this Case, and whether he ought to be suspicious of so Powerful a Testimony, and to avoid the Contradictions and Slanders of Men, abstain from it, as from a Diabolical Delusion ?

XL.

In the second place, the Question is concerning Divine Revelations in general,

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without

without respect had to this Matter of Fact in Particular. About which notwithstanding, we shall in the end add some Questions to be Resolv'd.

Query I. Whether Christ after his Ascension, would not Reveal himself any more in the Latter Time to any of his Faithful Servants, seeing that since that he appear'd both to *Paul* and *Stephen*, and gave his Holy Revelation to the Beloved *John* after his Ascension: what Ground is there to think, that Divine Revelations should be no more after that time?

Q. II. Whether from that passage, *Heb.* 1. 1, 2. that God after having at sundry Times, and in diverse Manners spoken to the Patriarchs and Prophets, hath lastly spoken to us by his Son; it can be prov'd that *Christ*, after having reveal'd to us in the Flesh, the Will and Counsel of his Father, will no more reveal himself for the future? And whether this be not meant only of the Glory of the Revelation of God in the Last Time, that after the Accomplishment of the time prepared according to his Purpose, he has been pleas'd, Lastly to speak to us by his Son come in the Flesh? And whether in such manner it will not rather follow from this place, that, since God hath

th Reveal'd himself more gloriously in the New, than in the Old Testament, according as the Number of the Past Days encreases, as to this World, and the time of restitution or Refreshment in the future World daily draws nearer, the Revelation of God will daily encrease in the Prelude of the Approaching Glory? For if by *Last-*, or in *these last Times*, be understood, that God after having spoken to us by his Son, would no more Reveal himself to Mankind, would it not thence follow, that the Apostles Doctrine might be justly suspected, in as much as they had, after the time of *Christ's* being here in the Flesh, many Revelations; and would not *St. Paul* have thus written against himself?

Q. III. Whether that passage, *Luke 16. 29. They have Moses and the Prophets, &c.* be an Argument to reject absolutely the Revelations of this Day? And whether if this be a true Proof, the Apostles themselves ought not to have been suspicious of their own Divine Revelations, in as much as they were receiv'd, after that *Moses* and the Prophets were already inserted in the H. Scripture?

Q. IV. Whence could *Abraham, Jacob, Moses, Elias*, the rest of the Prophets, the

Apostles, and others, whom we read of in the Scripture, to have had Divine Revelations; know infallibly, and without danger of being deceiv'd, their Revelations to be Divine? Particularly how could *Abraham*, who had these Revelations, before even one written Word, according to which he might examine them, had been given?

Q. V. Whence is it then that you, who say, that you own for Divine, the Word which was given to the aforesaid Holy Men, can be assur'd that you are not Mistaken in them?

Q. VI. Whether if one receive the Holy Scripture for an Infallible Truth, there be any reason to reject as Diabolical a Revelation, which is in no part contrary to the said Scripture, yea, which corroborates it, and gives Testimony to the same thing with it? And whether it be probable that the Devil, of whose casting down, Destruction and Binding the Scripture bears Record, should reveal any thing himself, concerning the Approach of the Destruction of his Kingdom? Or should do any thing to encourage a Faithful Soul, to arm her self against him with the Power of God?

Q. VII.

Q. VII. Whether it be not dangerous to look on All Revelation, simply as such, to be Diabolical at this time? And whether this be not an attributing greater Honour to the Devil, than to God himself? And what one ought to judge concerning those Preachers, who being call'd *Lutheran*, and of the *Augustane* Confession, do nevertheless reject publickly in the Pulpit, and even upon Common Fame, without the least Examination of the Truth, decry as Diabolical, such as neither *Luther*, or the *Augustane* Confession have simply rejected? As may appear from several Writings of *Luther*, and from the *Apology* of the *Augustane* Confession, which expressly cites the *Visions* of one *Hiltenius*.

Q. VIII. Whether it ought not to be believ'd, that when a Soul hath a true Divine Revelation, it shall receive also from God an Infallible Token, that this Revelation comes from him; since *St. Paul* says, *We may know the things which are given to us of God*, 1 Cor. 2. 12. And *St. John*, *We know that we are of God*, 1 John 5. 19. And likewise, *We are of God, and he that knoweth God, heareth us; but he that is not of God, heareth not us: Hereby know we the Spirit of Truth, and the Spirit of Error*, 1 John 4. 6.

Q. IX. Whether to say, That God will not give to the Soul, to whom he Reveals himself, some Certain Token of Trial, whereby the said Person (as some have written) may be able to distinguish, whether the Inspiration, or the Voice, which he either in the Spirit, or by the Outward Ear, doth hear, be from God, or from the Devil, be any ways reconcileable with God's Love for Mankind? And whether he would ever have had any Reason to command us to beware of Seducers, and False Prophets, when according to this Supposition, we could not be capable to discern, whether the Apparitions were from God, or the Devil? And how, I pray you, shall the Two Witnesses, whom God, according to *Rev.* 11. will send, come one day to be acknowledg'd; since the very False Prophets shall do so great Miracles, and with so near a resemblance of the Truth? *Mat.* 24. 2. *Thef.* 2. 9. *Rev.* 13. 13, 14, 15, &c.

Q. X. If there be no more any Divine Revelation, it may be demanded, Why doth God therefore say by *Amos*, That he will do nothing, but he revealeth his Secrets unto his Servants the Prophets? If it be said, That this has been already done, I desire to know, where are to be found in the Scripture, all the Particulars of the Great Acts of God in the

he Last Time? Or if they are found, is it not certain at least, that there are in the same Prophetical Word, which is acknowledged for Divine, a great many things yet Reserv'd and Seal'd up? See *Dan.* 12. 4. *Rev.* 10. 4. so as the Prophets themselves sometimes have not understood what was given to them, *Dan.* 12. 8. Since therefore according to the Plain Promise of God, *Dan.* 12. 4. Knowledge in the Prophecies shall in the Time of the End, be open'd to many, I desire to know, Whether God shall not, according as the time of their Accomplishment draws near, give a Revelation to several, even of this obscure Word of Prophecie, either by a Resolution from the Word it self, or from other Extraordinary Testimonies? And to this, that which is said, *Rev.* 22. 10. hath an expresse Relation.

Q. XI. Whether God, who hath always chosen that which is Weak before the World, *1 Cor.* 1. 27. may not also in these Days bestow his Revelations, even upon the Weaker Sex? And whether all that comes from a Woman, should on that account be rejected? Since that God Reveal'd himself to *Hannah*, *Mary*, the Daughters of *Philip*, and many others; and since that he hath also by *Joel*, expresse promis'd the Par-

ticular Gifts of the Spirit, to the *Hand-maidens*, and to the *Daughters*; which Propheſie has not hitherto in its full extent been Accompliſh'd, as was prov'd, Section XXXVI.

Q. XII. Whether as many as Cavil with theſe Extraordinary Gifts in the Female Sex, do not indeed condemn King *Jofiah*, and the High-Prieſt *Hilkiah*, for having pray'd the Prophetess *Huldah*, to enquire of the Lord, concerning the Matter which was then before them? And if on the contrary, theſe Great and Holy Men did well, where then is the good of ſpeaking ſo diſadvantageouſly of them at this Day, when it is indiſputable, that God hath to ſome of this Sex, communicated ſuch like Extraordinary Gifts? See 2 *Chron.* 34: 20, 21, 22, 23, 24, 25, 26, 27, 28.

XLI.

In the Third place, the Queſtion is concerning this Matter of Fact in Particular.

Q. 1. Whether it be poſſible for the Love and Faithfulneſs of God, ever to permit, that a Perſon ſo Innocent as this Young Lady, who never, either out of Spiritual Pride or Curioſity, deſir'd ſuch Graces as theſe; but to whom, without deſiring,

siring, they were freely given by God, from her very Childhood; and who in the whole Course of her Life demonstrates the Sense which she hath of Christ, hates the Works of the Devil, and every thing that is Wicked, and loves God with all her Heart; whether, I say, it be possible for him to suffer, that such a Person should be deluded by the Devil by a false Revelation, for the space of Twelve Years, and should still continue to be deluded?

Q. II. Since that this Person, by the means of this very Grace bestow'd upon her, is come to receive *Christ Jesus* according to Truth, and to walk in him; how can this Revelation be from the Devil, which hath destroy'd in her the Devil's Work, and brought her to Christ?

Q. III. Since this Spirit, who reveals himself in her, calls himself the Spirit of Jesus Christ, and witnesses, that he who speaks by her is the Lord *Jehovah*, the *Tri-Un* God, who Created Heaven and Earth, the God of *Israel*; how should it be possible for *Satan*, so to disguise himself in the form of an Angel of Light, as to give himself the Name of *Jehovah*, at which he cannot but tremble?

Q. IV.

Q. IV. Since that this Person has from her Childhood receiv'd some Revelations of diverse great Mysteries, hidden in the Scripture, which were not before known to us, and which by reason of their Profoundness, were not understood even by her self, and which notwithstanding do all shew so goodly an Harmony: Likewise, since that she knows not at all times how to write about such Matters, but then only when she is call'd by God, and hears his Voice: And since also that some Particulars have been foretold by her, which have really come to pass accordingly: I desire to be Answer'd, whether such things as these can ever proceed from a strong Imagination, or from a natural Subtilty of Spirit, of which yet there is nothing to be found in this dear Person, as all those who knew her can testify? And whether, though it may be without difficulty consented to, that the Depths of Phansie, of the Devil, and of his Deceivableness cannot, be all found out by us; it must ~~be~~ be also confess'd, that God will reveal these Depths and Heights of *Satan*, and of *Reason*, to his Children, by the Spirit, which he hath given them, which searcheth the Deep Things of God; to the end they may be able clearly to discern that which is the Fault of a strong Impression, from that which is the Effect of God's Spirit?

XLII.

1. Before I conclude, I cannot forbear to inform you, my Dear Fathers and Brethren in Christ, that such abominable Lies and Slanders have been publish'd against Us, and Her, by the Father of Lies, and his Instruments, as we could never have believ'd it had been possible, if we had not been sufficiently convinc'd of the Power of Darkness, which at this present rules in the World, in the midst of those who Name themselves Christians. We then call'd to Mind what the Lord had already, upon the 17th of *June*, foretold us; which was, that there should arise great and abominable Mistakes, the which ought not therefore to appear strange to us, but rather to caution us, that we may profit thereby, and be satisfy'd, that the Word and Testimony which have been given are True, in as much as they are so entirely accomplish'd: Whereas if we had been of the World, we had been prais'd of it; and that every one might have spoken well of us, we needed to have done no more but to have express'd our Doubt, whether these Revelations or Testimonies, were so Divine, as that we could be certain of their being so. This then is that Revelation, which the Lord gave for a Testimony to us.

Peace be with you, my Elect: Again I speak unto you, O ye that are Blessed, to the end I may quicken you, and that ye be not wearied in Patience and Stedfastness. Give ear now unto my kind Word, which in holy Love I communicate to you: Be ye elevated all ye Children of my Father, who loveth you, and become strong in my Might, to the end ye may cleave stedfastly and immoveably to me, and depart not from me. For there will come abominable Lies, and gross Mistakes: Consider it, for I have told it you, to the end ye may remain stedfast in my Truth, and well-grounded in the Faith, so as to depart neither to the Right Hand, nor to the Left. Let not any fear now overtake you, neither be at all disquieted; for I the LORD, who am above the Heaven of all Heavens, am with you as a mighty Warriour, who go before you, and suffer you not to be destroy'd, if you trust in Me, and remain with me. If so ye are faithful to Me, I am your strong Defence, and your Castle: And who is he that shall surprize you, if ye are founded upon Me? As for the Evil-dealers that seek after you, they shall be broken in pieces, and shall fall heavily: But ye shall be made to rejoyce in my great Help. *Amen.*

2, Not long after this we were Comforted by the Lord, in like manner as one is comforted and elevated by one's Mother.

Hear my Word, O *Israel*, and thou *Judah* that art blessed of me, give good attention unto it : Lo, I come suddenly. Mistake not, move thou not thy foot, that thou mayest not fall : For mine Arm shall lead Thee, and unto thee shall my Truth be made manifest. At the Seventh Hour I will sanctifie my Virgin, and will bring forth her Glory, which I give to her for a Refreshment before the Rising of the Sun. Be but of good Heart, my chosen Ones, without all manner of fear, for I have made a Covenant with you, that ye shall remain before Me : And now I Swear to you, yea, I JEHOVAH, the Lord of Hosts, Swear to you, that for you I will set my Righteousness against all the High Things, which are lifted up against me, that am in you, and my Loving-kindness shall guide you, and my powerful Arm likewise shall be with you. This is the Covenant that I make with the Servants, and the Handmaids of *Jacob*. So verily as the Heaven is prepared by my Almighty Word, so keep I my Covenant with my Lambs, who shall leap after me upon Mount *Gilead*, and upon Mount *Sion* my Fortrefs : Yea, I have said

said it: For I am the Lord, the LORD, who rule over the Cherubim and Seraphim, the God of *Abraham*, of *Isaac*, and of *Jacob*, who have bruised the Serpent's Head. Yea: *Amen*.

Should we not then be Secure, and of a good Heart, since the Lord God of *Israel*, our Saviour thus Comforted us, and assur'd us of his Protection? It's no matter then how this appears in the sight of the World, as if we were forsaken by him; and as if to us, who have plac'd our confidence in Him rather than in Man, all these sweet and powerful Promises should not have their Accomplishment: We know notwithstanding, with the utmost and greatest Certainty, that we shall not perish, but shall Conquer, for that he hath loved us, *Hallelujah*.

3. Lastly, upon the 30th of *November*, there came to us the following Word, in which the Lord explains to us what is the meaning of that passage, *Mat. 24. 23. Lo here is Christ, lo there is Christ*: And he says, That the false Bastard Spirit is already come into all States, and will yet come with more abominable Lying Wonders. The Warning is word for word this.

I the Lord, LORD, Jesus Christ, He that is True, do warn you, that you take heed

heed to your selves; for there are coming such False Christs, that are disguised, and have such an appearance of Godliness, as if it were possible the very Elect would be deceived by them. For they have Tokens of Perfection, making to themselves a Glory of true Humility; notwithstanding which there is nothing in them, but Deceit and Abomination. As I live, I will destroy them, for they Prophecie by their own Spirit, with which the Starry Spirit is intermixed, and bring forth many Wise Sayings, and say, I am he, I am he; believe me, for here is *Immanuel*; Christ is in me; he speaks by me: But all this is meer deceit, they are Lies, and Fallen Spirits. Yet be not afraid, ye Lambs who hear my Voice; for ye shall be preserved against the Hour of Temptation, for to Babes is the Mystery discovered; and that which is Foolish, and that which is Simple before the World, is that which I have prepared for my self: And the Simple tread securely, and that which is Nothing, I have chosen, and unto little Children is given the Heavenly Wisdom; to the end they may put to shame that which is lifted up in the Carnal Sense; and that which is little, may put that which is exalted underneath it. Be not then afraid, ye Lambs, for unto you is given the true Wisdom, to the end ye may be

be certain, and able to discern; for ye have the pure Ointment, and the Spirit of Truth, whereby ye may know all the secret Pleasures, and become certain. Take heed, for the False Spirit is now in all States, though not so powerfully, as he shall be.

Judge now, my Fathers and Brethren beloved in Christ, a true Judgment in the Eyes of God: I earnestly beseech you, for the Universal Love of the Truth, and to the Publick Confession of the Holy Wonders of God, to send me as soon as may be your Theological Answer. May the Lord JESUS, to whom this Matter appertains, be powerful with his Spirit in your Spirit: May he defend you with his Mighty Arm, against all the Gainsayers of his Holy Truth, and Crown you in the Day of the Resurrection of the Righteous with Everlasting Glory. *Amen.*

I remain Your, &c.

Most Obligated to Love

and Prayer,

J. W. P.

The Postscript.

IT having pleas'd our Good God and Saviour, by several Testimonies of the same kind, and Revelations given to Persons in many Places, and of all Sorts and Ranks, as Rich and Poor, Noble and *Plebeian*, Learned and Unlearned, Men and Women, Young and Old, hidden from the World, but known to God; to confirm what he has Reveal'd by his Spirit in this Blessed Lady; I beseech you Countrymen and Brethren, from the Deep Centre of Love, to hearken to this one Sealing Testimony, which some few Years since, flow'd from the *Unity* of the same Spirit to One in This Nation.

I heard a Voice saying, Great silence in Heaven for half an Hour. Then there was a great Gathering together of many Saints and Angels before the Throne, and they seem'd in great Consultation. And He that sat on the Throne appear'd in great Glory, with a glorious Crown on his Head. Then I heard a Voice saying, Arise my Servant that art to go forth with the Ever-
I lasting

lasting Gospel; for I am coming forth with Ten Thousands of my Saints to Judge the Earth. Pray and cry aloud, that Judgment may not break out in the House of the Lord: Say, Spare thy People, O Lord, and deliver thy Heritage; and let them not be consumed with the Wicked. Mourn, O my People, betwixt the Porch and the Altar; so may ye prevent the Judgment that is coming forth. Behold I will put a Key into the Hand of my Servant, that is to go forth with the Everlasting Gospel; which will unlock the Heavens, and bring down a Blessing upon my People. Sing, O ye Heavens, and rejoice, O ye Saints, that live upon the Earth: For I will deliver you from the Adversaries, by the mighty Hand of my Power. Fast, and Pray, and your Cries shall be heard, and your Tears shall be shut up into my Bottle, for a Memorial before me: And such as rise up against you, shall fall before you.

And I saw a Rainbow about the Throne, and the Voice said, This shall be a Covenant betwixt me and my People. Then I heard a great Voice, saying, I will come forth with Power, and will scatter such as rise up against the Everlasting Gospel. Arise, arise my Servant, and put on my Strength, and come forth: For I am com-

ing to do great things upon the Earth. Howl ye Wicked, for I will pour out my Spirit on my Servants, and on my Handmaids; and they shall Propheſie, and their Propheſies ſhall come to paſs. Prepare your Hearts, O ye Saints, to meet your God, and I will fill your Hearts full of Joy and Rejoicing. For it is given to you to ſing the Song of Praises and Thanſgivings. Then ſhall the Daughters of *Sion*, be fill'd with Praises, and Songs of Deliverance: For behold the King cometh with Triumph and Victory, and the Voice of the LORD ſhall be heard through the Earth. Then I beheld Four Cherubims clapping their Hands together, and crying, Holy, Holy, Holy, Lord God of Sabbaoth: Heaven and Earth are full of thy Glory. Then I beheld a Glorious Throne in the miſt of Mount *Sion*, and Twenty Four Elders round about the Throne, and they threw down their Crowns, ſaying, *Amen, Amen*, ſo be it.

F I N I S.

ERRATA.

PAge 65. line 17. read, *by the Decease of my Father* I came to be involved. But not being able to be long Absent *from*.

91 JA 50